# THE GRAND INQUIRY WHO IS THE Righteous Man: OR, The Character of a true Beleever in his approaches towards Heaven.

Whereunto is added

*The Resolution of a Case of Separation betwixt Man and Wife,*

Propounded to the Author by a party much concerned.

By *William Moore* Rector at *Whalley* in *Lancashire.*

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To the Honourable

Sir *RALPH ASHTON*

Baronet.

SIR,

*YOur requeſt is a command. I have tranſcribed theſe notes, and as near as I could to a very ſyllable as they*

*were delivered in the Pulpit. Not that I judge them worthy your further view, but becauſe I judge you worthy to command any thing which is called mine. And it is an honour to me that you do accept of this poor mite. If in the leaſt a furtherance to the joy of Faith, it will more then recompenſe. That you take heed to the better part, ſearching the Scriptures whether theſe things be ſo, beſpeaks you a Berean,*

*rean, and of more noble ſpi-*
*rit. But ſecond thoughts I*
*preſume will correct your*
*motion for the Preſſe. We*
*live in a bold age indeed,*
Scribimus indocti doctiq;:
*And* Jeremie's *Figs have*
*their applauſe, both thoſe that*
*are extremely good, and*
*thoſe that are extremely*
*bad: but this you'l finde in*
*neither basket. The Subject*
*I confeſſe is worthy to be*
*ſeen abroad; and now per-*
*haps more neceſſary, then*

*at other times. We ſee how the Jeſuit hath exchang'd his poyſon: and the generation of vipers multiply. Oh how they rend the bowels of their Mother! And the Church of* England, *once the moſt glorious Church in the Chriſtian world, now fled into the Wilderneſſe. Yet* Eliah *hath ſome Thouſands, and a* John *in* Patmos, *companions in tribulation, and in the Kingdome, and patience of Jeſus Chriſt.*

*(briſt. The Lord put it into the hands and hearts of our* Nehemiahs *to reedifie* Jeruſalem. *The chief ſtone in the foundation is here laid. But I could wiſh a* Bezaleel *in the work, a more skilful builder.* Mihi curta ſupellex. *It holds good with me in more ſenſes then in one. Beſides, you know my conſtant task; and it fals out with me, as with the man that hath many children, the younger ſtill robs the*

*the elder: nor have I done the double ſervice of one day, but another is ſtil calling on me. Both ſhoulders have their burden. Yet ſuch as it is, both my ſelf and it lie proſtrate at your Honours feet. I am*

Sir,

Your devoted Servant

in the Lord,

*William Moore.*

# THE GRAND INQUIRY WHO IS THE Righteous Man.

PSAL. 32. 11.

*—Rejoyce ye Righteous—*

BEloved, we live in diſmal and ſad times: as that day of *Joel*, A day of darkneſſe and of gloomineſſe, a day of clouds and of thick darkneſſe. And now if ever, *Iſa.* 22. 12. the Lord cals to

weeping. This Text then may ſeem unſeaſonable at this time. As the rain in harveſt, ſo is muſick in the day of mourning. Be not miſtaken, There's a ſorrow in rejoycing, *I ſaid of laughter, it is mad*; and there's a joy in ſorrowing, *As ſorrowing*, ſaith S. *Paul*, *yet alwaies rejoycing*. How miſerable is mans condition upon earth, whileſt his joy and ſorrow meet ſo cloſe together, that tears expreſſe both! *Habet & gaudium ſuas lachrymas, habent & lachrymæ ſuum gaudium.* Joy hath its tears, and tears hath their joy. I ſpeak not now of that frothy, flaſhy, fooliſh mirth of the world; *Oh miſeri quorum gaudia crimen habet*, Miſerable we that cannot be merry without ſin: But of that ſolid, ſerious, ſevere mirth; *Mihi crede, res ſevera eſt verum gaudium*, ſaith *Seneca*, Believe me, true joy it is a ſevere thing, true, ſpiritual, and reall joy. And let me tell you further,

ther, that ſorrow is ſometimes unſeaſonable, but this joy never. This may ſeem a paradox: but ſo the Apoſtle cals upon you, and with a duplication alſo, Phil. 4. 4. *Rejoyce in the Lord alwaies: and again I ſay, rejoyce.* And when ever was the word more ſeaſonable, then whileſt the Saints are weeping to behold thoſe ſad rents and ſchiſms of their mother the Church, the wounds ſhe receives in the houſe of her friends? It is *Solomons* counſel, Prov. 31. 6. *Give ſtrong drink unto him that is ready to periſh, and wine unto thoſe that be of heavy hearts: Let him drink and forget his poverty, and remember his miſery no more.* Therefore is it that I call upon you, *Rejoyce ye righteous.*

*Rejoyce ye righteous.*

In handling of theſe words, I ſhall firſt ſhew you who this Righteous

man is: and then what reaſon he hath of rejoycing.

The reſolving of this is a work of difficulty. Certain I am that all men are ſinners. Prov. 20. 9. *Who can ſay, I have made my heart clean, I am pure from my ſin?* The affirmative interrogation implies a more vehement negation, that indeed none can ſay it, and ſay truly. And if none can ſay that he hath made his heart clean, if none can ſay that he is pure from his ſin, then who can ſay that he is righteous? How righteous, and yet a ſinner? and this before God too, who ſees all things as they are? This is indeed the darkeſt riddle in Divinity, one of the greateſt myſteries in the Goſpel. Nor is it to be reſolved with the help of Reaſon, but of Faith. The more we ſeek for it in the ſtrength of our own brain, the further we are carried from it, and it ſeems impoſſible. But God hath revealed

it

it to his Saints. *To you it is given to know the myſteries of the Kingdome.*

And as it is a work of difficulty, ſo of great neceſſity; for till this be done, we do but build without foundation. What is it to tell you of a ſeed-time of light here, and a harveſt of joy hereafter? we ſee the ſtrain of the Scriptures, full indeed of precious and ſweet promiſes, but theſe only to the Righteous. Whileſt every man therefore is conſcious to himſelf of his own guilt, that he is a ſinner, who ſhall preſume to put in his ſickle, or to lay hold upon thoſe joyes? When they brought before him the woman that was taken in adultery, ſaith our Saviour to her accuſers, *He that is without ſin caſt the firſt ſtone at her.* And they all went out one by one, every man left her. That indeed was our Saviours purpoſe, for they came to intangle him. So here, whileſt

the Pſalmiſt cals upon the righteous only, ſeeing there is no man without ſin, what is it, but as if he ſhould ſay, Let no man rejoyce? This word is as the Cherubims at the gates of Paradiſe, to exclude all hope, that none might enter in at thoſe everlaſting doors. Till therefore we underſtand this Riddle, How a man may have ſin, and yet be without ſin, how a man may be a ſinner, and yet righteous, we do but preach as *V. Beda* to a heap of ſtones, there is none to hear us. This then is the foundation of all our Evangelical comfort. The underſtanding of this is that upon which depends all our joy and happineſs, both in this world and that which is to come. It requires therefore as my greateſt pains, ſo your beſt attention. And the rather becauſe Satan is ſo buſie. *The god of this world hath blinded the eyes of them that believe not, leſt the light of the glorious Goſpel*

*Goſpel of Chriſt ſhould ſhine unto them.* The underſtanding of this myſterie is the ſhining of this glorious Goſpel. Therefore he caſts clouds upon it, becauſe he knowes, that the right underſtanding of theſe things, is that which ſets open the gates of heaven to poor penitent ſinners: *for this is life eternal, to know Chriſt the Lord, our righteouſneſs.* Therefore he imployes his inſtruments, and they raiſe up the miſts of error to darken our underſtandings. Our Adverſaries of *Rome* tell us of a righteouſneſs of works, nor only in the way of precept, but of counſel, works of ſupererogation too; a doing of more then the Law requires. Hence their Pardons, Indulgences, and the like, out of thoſe overflowing merits of the Saints. Nay the Jeſuite hath exchang'd his poyſon, a generation of vipers there is amongſt our ſelves, not worthy the mention in this

place: O how they rend the bowels of their dear Mother the Church, even denying the Lord that bought them! The rather therefore let us give all diligence to ſearch it, and to finde it out. And in this diſcovery I beſeech you not to conſult with your own ſenſe and reaſon, that is but to conſult with fleſh and bloud; much leſſe would I have you to take things upon truſt, becauſe this or that man hath ſpoken it; but becauſe this is the foundation whereupon is built all our intereſt in the joy of Saints, therefore conſult we with the ſacred Oracles, the writings of the Prophets and Apoſtles, thoſe holy men who ſpake as they were moved by the holy Ghoſt. Sure I am, that here is the infallible truth which cannot deceive us. The mouth of the Lord of Hoſts hath ſpoken this. To return therefore to our purpoſe, By the light of Scripture

to

to diſcover to you, *Who is this Righteous Man.*

For the right underſtanding of this, we muſt know, that there's a twofold Righteouſneſs, a Righteouſneſs of works, and a Righteouſneſs of Faith.

1. *The Righteouſneſs of Works.*

This is when a man continues in all things that are written in this book to do them, when we perform a perfect, exact, unſinning obedience to the whole Law of God. This righteouſneſs of the Law is the righteouſneſs of Works. Rom. 10. 5. Moſes *deſcribeth the righteouſneſs of the Law, that the man which doth thoſe things ſhall live by them.* So it is a righteouſneſs in the way of doing, in the way of Works. Now thus we ſay with *Paul*, Rom. 3. 10. *There is none righteous, no not one.*

I know there are ſome ſay otherwiſe, and we hear their brags, they fulfill the Law, nay more then the Law requires, elſe why do they tell us of the works of ſupererogation? or from whence ſhould ariſe that treaſure of Saints merits, which the Pope diſpenſes to redeem ſouls out of Purgatory? So the Phariſees truſted in themſelves, that they were righteous; but the Apoſtle argues it, Gal. 3. 21, 23. *If there had been a Law given which could have given life, verily righteouſneſs ſhould have been by the Law.* But the Scripture hath concluded all under ſin, that the promiſe by Faith of Jeſus Chriſt, might be given to them that believe. The Scripture hath concluded all under ſin, that therefore we might not ſeek for righteouſneſs in the way of the Law, but in the way of Faith. It is the Apoſtles peremptory concluſion, Gal. 2. 6. *By the works of the*

*the Law, ſhall no fleſh be juſtified.* And it is a clear truth: For,

1. Is there any that doth all things that are written in this book, and continues in ſo doing? It is a paſſage in the prayer of *Solomon*, 1 King. 8. 46. *If they ſin againſt thee (for there is no man that ſinneth not) and thou be angry*, &c. If they ſin againſt thee: but leſt ſome ſhould queſtion this, becauſe he ſpeaks it with an *if*, therefore he brings in this ſad parentheſis, *There is no man that ſins not.* Not any man whatſoever, not the moſt holy, the moſt righteous man. The words are expreſs, Eccleſ. 7. 20. *There is not a juſt man upon earth, that doth good and ſinneth not.* Though there be juſt men upon earth, yet no man ſo juſt, but ſometimes he ſins. Nor is it the language of the old Teſtament, but of the New. Jam. 3 2. *In many things we offend all.* Not in ſome things, but

but in many things; not they, but we, and all we; he brings in himſelf amongſt them, though he was a ſervant of Jeſus Chriſt, and a Miniſter of the Goſpel, 1 Joh. 1. 8. *If we ſay, we have no ſin, we deceive our ſelves.* And Chriſt himſelf hath taught us, When ye pray, ſay, *Our Father which art in heaven-- Forgive us our treſpaſſes.* Why doth he teach us to pray daily for the forgiveneſſe of our ſins, but becauſe we are daily committing of new ſins? even thoſe that call God father.

2. But ſuppoſe we now do all things that are written in this book, and continue in ſo doing, yet it hath been otherwiſe. Saith *Paul, Before, I was a perſecutor, a blaſphemer, and injurious.* And 1 Cor. 6. 11. *Such were ſome of you:* Nay not ſome, but all, Epheſ. 2. 1,2,3. *And you hath he quickned, who were dead in treſpaſſes and ſins, wherein in time paſt ye walked*

*walked according to the courſe of this world, according to the Prince of the power of the air, the ſpirit that now worketh in the children of diſobedience, among whom alſo we all had our converſation in times paſt.* Not ye, but we alſo, and all we. Suppoſe then we walk at preſent as *Zachary* and *Elizabeth*, in all the Commandements and Ordinances of God blameleſs, yet formerly we have gone aſtray: and if we look upon time paſt, we muſt needs acknowledge, we are tranſgreſſors of the Law. Now who ſhall expiate thoſe ſins for us, or quit us from that former guilt in the time of our ignorance, that ſo we may appear as righteous in the ſight of God?

3. But ſuppoſe we could clear our ſelves of actual tranſgreſſion, and ſay with the young man in the Goſpel, *we have kept all the Commandements of God from our youth up*, yet we know

know that we are born in ſin. Epheſ. 2. 3. *We are by nature the children of wrath even as others.* All by nature in the ſame condition. And why children of wrath, but becauſe born in ſin? Job 14. 4. *Who can bring a clean thing out of an unclean?* Not one. *Adam* begot a ſon in his own likeneſs, as for nature, ſo corruption of nature. Such as the fountain is, ſuch are the ſtreams: therefore ſinfull ſons, becauſe deſcended from the loynes of ſinful parents. Rom. 5. 12. *As by one man ſin entred into the world, and death by ſin: ſo death paſſed upon all men, for that all have ſinned.* For that, or in whom: the word is ἐφ' ᾧ, *in whom all have ſinned.*

4. But ſuppoſe we could quit our ſelves of that too, that we could free our ſelves from all ſin both actuall and originall, yet then conſider what muſt neceſſarily follow. Surely to ſuch a man there would be no need of

of Chriſt. Mat. 9. 12. *They that be whole need not the phyſitian, but they that be ſick.* Chriſt is the great Phyſitian of the ſoul, they that are righteous they need not a Chriſt, only thoſe that are ſick, thoſe that are ſinners. If any man can be juſtified by the works of the law, then in vain is it that Chriſt taſted death for every man; in vain is it that he died for all men. It is not mine, but the Apoſtles inference, *Gal* 2. 21. *If righteouſneſs come by the Law, then Chriſt is dead in vain.* Thoſe that pretend to the righteouſneſs of works, they do what lies in them to make the death and paſſion of our bleſſed Saviour in vain and to no purpoſe. They have no need of him.

5. But ſuppoſe that they ſtood in need, as our adverſaries will acknowledge it in another way, to merit for them, that they may be able to merit for themſelves: yet whileſt they

they think to be juſtified by their works, Chriſt will have nothing to do with them. Saith our Saviour to the Phariſees, who truſted in themſelves that they were righteous, Mat. 9. 13. *I came not to call the righteous, but ſinners to repentance.* And Mat. 18. 11. *The Son of man is come to ſave that which is loſt.* And in another place he tels us, *That he was not ſent, ſave to the loſt ſheep of the houſe of Iſrael.* Till therefore we finde our ſelves in a loſt condition, Chriſt hath no errand to us. The Apoſtle ſhall conclude this point, Gal. 5. 4. *Chriſt is become of none effect unto you, whoſoever of you are juſtified by the Law; ye are faln from Grace.* The Churches of *Galatia* were exceedingly troubled with theſe Phariſaical Juſticiaries, and indeed his whole Epiſtle is nothing in a manner but a confutation of ſuch proud and vain boaſting: and here he ſhewes them in

in few words what the iſſue of that was, whileſt they put confidence in works, though they profeſſed Chriſt, yet thus indeed they made him of no effect, they inſlaved themſelves to the bondage of the Law, and ſo caſt themſelves out of the eſtate of Grace.

Beloved, miſtake me not, I ſpeak not this to remit your care and zeal of weldoing; God forbid. The Law muſt ſtill be the rule of your holy walking. Rom. 3. 31. *Do we make void the Law through faith? God forbid; yea we eſtabliſh the Law.* And this we pray, Col. 1. 10. *That ye might walk worthy of the Lord unto all well-pleaſing, being fruitful unto every good work.* To this we exhort and charge you, 1 Tim. 6. 17. *You that are rich in this world, that ye do good, that ye be rich in good works, ready to diſtribute, willing to communicate, laying up in ſtore for your ſelves*

*a good foundation for the time to come, that ye may lay hold upon eternall life.* Thus we preſſe you further, Rom. 2. 6. *God will render to every man according to his works.* According to his works, though not for his works, as the meritorious cauſe. According to our works, ſo ſhall be the degree of glory. Thus in the way of thankfulneſſe, in the way of obedience, and that you may receive the crown of righteouſneſs, a greater meaſure and degree of glory, no Papiſt in the world can more earneſtly preach works then we do. And it is obſerved, that in leſſe then one hundred years ſince the Reformation, more works of charity have been done in *England* then in three hundred years before. (Wo is me, that latter times are grown more barren in good works, more fruitful in the works of darkneſs. But ſo it was propheſied, *becauſe iniquity ſhal abound, the love*

*love of many ſhall wax cold.)* Yet when all this is ſpoken, it is not to merit heaven by ſo doing. Epheſ. 2. 8. *By grace ye are ſaved through Faith, and that not of your ſelves, it is the gift of God: not of works, leſt any man ſhould boaſt. For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.* We are created to good works, yet not ſaved by them, leſt any man ſhould boaſt. Rom. 4.2. *If* Abraham *were juſtified by works, he hath whereof to glory.* It is not of works therefore, but meerly of free Grace. Rom. 4.4. *To him that worketh is the reward reckoned, not of grace, but of debt.* And Rom. 11. 6. *If by Grace, then is it no more of Works: otherwiſe grace is no more grace.* So not to diſcourage Works, but to take you off from that ſelf-juſtification in a legal way,

and to build your Faith upon the ſure foundation. I proceed to

2. *The Righteouſneſs of Faith.*

This is that true Evangelical Righteouſneſs by which we ſtand juſtified before God: not the righteouſneſs of Works, but the righteouſneſs of Faith. Rom. 3. 20. *By the deeds of the Law there ſhall no fleſh be juſtified in his ſight: for by the Law is the knowledge of ſin. But now the righteouſneſs of God without the Law is manifeſted, being witneſſed by the Law and the Prophets, even the Righteouſneſs of God, which is by Faith of Jeſus Chriſt unto all, and upon all that believe.* The righteouſneſs of God without Works, the righteouſneſs of God which is by the Faith of Jeſus. There is a remarkable expreſſion, and it is worthy our obſervation,

Rom.

Rom. 9.30. *The Gentiles which followed not after righteouſneſſe, have attained unto righteouſneſſe, even the righteouſneſſe which is of Faith: But* Iſrael *which followed after the Law of righteouſneſſe, hath not attained to the Law of righteouſneſſe. Wherefore? becauſe they ſought it not by Faith, but as it were by the Works of the Law.* The Gentiles which ſought not after Righteouſneſſe, they found it; the Iſraelites which ſought after Righteouſneſſe, they found it not: this is a ſtrange myſterie, but the Apoſtle ſhewes you the meaning of it. The Gentiles ſought not righteouſneſſe in the way of Works, but in the way of Faith; the Iſraelites ſought it not in the way of Faith, but in the way of Works. The more we ſeek for it in this legall way, the further we are carried from it. Rom. 10. 3. *They being ignorant of Gods righteouſneſſe, and going about to eſtabliſh their own*

*righteouſneſſe, have not ſubmitted themſelves unto the righteouſneſſe of God.* It is not then the righteouſneſſe of Works, but the righteouſneſſe of Faith which gives us intereſt in the Promiſes, and intitles us to this rejoycing. To diſcover therefore what this Righteouſneſſe is, I ſhall ſhew unto you,

1. That it is the Righteouſneſſe of Chriſt; it is not our own righteouſneſſe, but Chriſts righteouſneſſe. Iſa. 45. 24, 25. *Surely ſhall one ſay, In the Lord have I righteouſneſſe——In the Lord ſhall all the ſeed of* Iſrael *be juſtified, and ſhall glory.* Not a righteouſneſſe wrought in us, but a righteouſneſſe wrought for us, not in our ſelves, but in the Lord. *In the Lord have I righteouſneſſe, and in the Lord ſhall all* Iſrael *be juſtified.* Hence Jer. 23. 6. *This is his Name whereby he ſhall be called,* THE LORD OVR RIGHTEOUSNES. And as it is the language

language of the Prophets, ſo of the Apoſtles. Hence is it that they call it the Righteouſneſſe of God. Rom. 3. 21. *The righteouſneſſe of God without the Law is manifeſted.* V. 22. *The righteouſneſſe of God which is by the Faith of Jeſus.* And Phil. 3. 9. *The righteouſneſſe which is of God by Faith.*

2. That this Righteouſneſſe of God is received by Faith. So the Apoſtle there explains it, in Phil. 3. 8, 9. *I count all things but dung, that I may win Chriſt, and be found in him, not having mine own righteouſneſſe, which is of the Law, but that which is through the Faith of Chriſt, the righteouſneſſe which is of God by Faith.* By Faith it is that we receive Chriſt. Joh. 1. 12. *As many as received him, to them he gave power to become the ſons of God, even to as many as believed on his Name.* To receive him, and to believe on him is one, and

the ſame. By faith we receive Chriſt, ſo by faith we receive the righteouſneſſe of Chriſt. And take notice of the manner how, it is worthy your obſervation, that you may know the nature of that Faith which juſtifies.

1. We receive this righteouſneſſe into our heads, hence knowing ſometimes is ſet for believing. Joh. 17. 3. *This is life eternal to know thee—and Jeſus Chriſt whom thou haſt ſent.*

Then 2. We receive this righteouſneſſe into our hearts. As we know it, ſo we love it. Hence that phraſe, Act. 15. 9. *Purifying their hearts by Faith.*

And then 3 We receive this righteouſneſſe into our lives and converſations. As we love it, ſo in ſome meaſure we are transformed into it. So the Apoſtle followes it, Phil. 3. 10. *That I may know him, and the power of his reſurrection, and the fellowſhip of*

*of his ſufferings, being made conformable to his death.* Where there is a receiving of the righteouſneſſe of Chriſt by faith, there is a conforming to the ſame likeneſſe. For you muſt know, that true faith is not an idle ſpeculative notion of the brain, but a powerful working grace upon the heart. Faith is ſometimes reckoned amongſt the gifts of the Spirit, 1 Cor. 12. 9. And ſometimes it is reckoned amongſt the fruits of the Spirit, Gal. 5 22. Faith is ſometimes a Gift, and ſometimes a Grace. As it is a Gift, ſo it is ſpeculative and notional; as it is a Grace, ſo it is powerful and practical. And this at once, if righly underſtood, eaſily reconciles St. *Pauls* concluſion, *That a man is juſtified by Faith without the deeds of the Law*, with that of St. *James*, *Ye ſee then, how that by works a man is juſtified, and not by faith only.* Not by faith which is alone,

alone, but by a working Faith. Though works be not the meritorious cauſe in point of juſtification, but the righteouſneſſe of Chriſt received by faith, yet this faith is working, and it works this righteouſneſſe, as into our heads, ſo into our hearts, and into our lives. Though it be not this work of righteouſneſſe wrought in us that properly juſtifies, but the righteouſneſſe of Chriſt wrought for us, yet true juſtifying faith thus receives this righteouſneſſe.

3. That this Faith thus receiving Chriſt is accounted unto us for righteouſneſſe. God imputes that righteouſneſſe of Chriſt to us, if we thus believe. Jam. 2. 23. Abraham *believed God, and it was imputed unto him for righteouſneſſe, and he was called the friend of God.* That righteouſneſſe whereby *Abraham* was juſtified in the ſight of God, it was a righte-

righteouſneſſe imputed. Not a Putative righteouſneſſe, as our Adverſaries ſcornfully reproach it, but a reall righteouſneſſe, the righteouſneſſe of Chriſt, yet an imputed righteouſneſſe. So is that righteouſneſſe by which we are juſtified. Rom. 4. 23. *It was not written for his ſake alone, that it was imputed to him: but for us alſo, to whom it ſhall be imputed, if we believe on him who raiſed up Jeſus from the dead.* We are juſtified in the ſame way, and by the ſame faith, that *Abraham* was. Gal. 3. 6. *Even as* Abraham *believed God, and it was accounted to him for righteouſneſſe.* So it is with us. Verſ. 7. *They that are of the faith of* Abraham, *are the children of* Abraham. Verſ. 9. *They which be of the faith, are bleſſed with faithfull* Abraham. What *Abraham*'s faith was, we read, Heb. 11. 7. Abraham *when he was tryed, by faith offered up* Iſaac, *and he that had received the*

*the promiſes, offered up his only begotten ſon, of whom it was ſaid, that in* Iſaac *ſhall thy ſeed be called: accounting that God was able to raiſe him up, even from the dead: from whence alſo he received him in a figure.* Did *Abraham* ſee no further then this figure? Yes doubtleſſe, In this he beheld God ſacrificing his own ſon, on that very mount, where he ſhould have offered *Iſaac.* *Iſaac* was but the Figure, *Chriſt* is the Subſtance. Saith our Saviour, Joh.8.56. Abraham *rejoyced to ſee my day, and he ſaw it, and was glad.* And ſo all the Patriarchs, 1 Cor. 10. 4. *They all did drink of the ſame ſpiritual drink, for they drank of that rock that followed them, and that rock was Chriſt.* They of that rock that followed them, as we of that rock that is gone before us. *Abraham* ſaw Chriſt with the eye of Faith, and believed on him, and teſtified his faith by his works

works, faith working by love, ſaith God, Gen. 22. 12. *Now I know thou loveſt me, ſeeing thou haſt not withheld thy ſon, thine only ſon from me.* And this faith was counted unto him for righteouſneſſe.

Thus may you ſee what that righteouſneſſe is by which we ſtand juſtified in the ſight of God. It is not the righteouſneſſe of Works, that exact unſinning obedience to the whole Law of God; but it is the righteouſneſſe of Faith, the righteouſneſſe of Chriſt received by faith, which is accounted unto us for righteouſneſſe. And thus you may eaſily reſolve the Riddle, How a man may be righteous, and yet a ſinner. Though a ſinner in himſelf, in relation to the righteouſneſſe of Works, yet without ſin in Chriſt, in relation to the righteouſneſſe of Faith, the righteouſneſſe of Chriſt through faith imputed unto us for righteouſneſſe. And this

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is that righteouſneſſe which intitles us to all the promiſes, and gives us an intereſt in this joy of Saints. 1 Pet. 1. 8. *Believing ye rejoyce with joy unſpeakable, and full of glory.*

But becauſe this is a point of ſuch high concernment, for the further clearing of it, a queſtion muſt be here propounded,

*How a man may be juſtified by the righteouſneſſe of another?*

This is indeed the dark ſide of the cloud, not to be diſcern'd with the eye of ſenſe or reaſon. Conſult we with the ſacred Oracles, which cannot deceive us. Rom. 4. 5,6. *To him that worketh not, but believeth on him that juſtifieth the ungodly; his faith is counted for righteouſneſſe. Even as* David *alſo deſcribeth the bleſſedneſſe of the man, unto whom God imputeth righteouſneſſe without works.* There is an imputed righteouſneſſe, a righteouſneſſe without works. And if we

we believe on him, there is one, who juſtifies the ungodly, and our faith is counted unto us for righteouſneſſe. For the better underſtanding of this take notice,

1. That Chriſt is become our Surety. Heb. 7. 22. *He was made ſurety of a better Teſtament.* Now as the ſurety makes the debt his own, ſo our ſins are Chriſts. Such was his ſingular love toward us, that he was content to take all our ſins upon himſelf. 1 Pet. 2. 24. *He bare our ſins in his own body on the tree.* It was love indeed. *A man void of underſtanding becometh ſurety for his friend,* ſaith Solomon, *And he that becomes a ſurety is inſnared in the words of his own mouth.* Chriſt was content thus to become a fool, thus to be taken, thus to be inſnared, to become our ſurety. As once *Rebecca* to her ſon, *On me be the curſe my ſon,* ſo Chriſt here, *On me be the guilt of ſin.*

*ſin.* Or as *Paul* to *Philemon*, in behalf of *Oneſimus*, *If he have wronged thee, or if he owe thee any thing, ſet it on my ſcore, I will repay it*; *I* Paul *have written it with mine own hand:* So Chriſt delivers his Epiſtle to the Father, not under hand and ſeal, but confirmed in his own bloud, and he takes all our ſins upon himſelf, and writes them to his own account, as no longer ours, but his own.

2. That God was content to accept him as our ſurety. Here is no wrong to parties, as Chriſt was content to undertake all for us, ſo is God pleaſed to lay all our ſins upon his ſhoulders. Iſa. 53. 6. *The Lord hath laid upon him the iniquity of us all.* The Lord againſt whom the ſin was committed, he was contented to quit us, and to put all upon Chriſts ſcore, ſo to receive the ſatisfaction at his hands. Saith Chriſt, when the ſoul-

ſouldiers came to apprehend him, *If ye ſeek me, then let theſe men go.* Chriſt was content to be apprehended, that we might be ſet at liberty: and God was well pleas'd with this diſmiſſion. So he hath put our ſins upon Chriſts account.

3. That Chriſt as our ſurety hath diſcharg'd the debt. And a debt muſt not be twice paid, that ſtands not with Gods juſtice. Chriſt hath ſuffered for us, Dan. 9. 26. *After threeſcore and two weeks ſhall Meßiah be cut off, but not for himſelf.* Not for himſelf, but us. By the way take we notice, It was not properly Chriſts active obedience (as ſome think) by which we are made righteous, for if that had been accounted unto us for righteouſneſſe, it being a ſpotleſſe and a perfect righteouſneſſe, there had been no need of his death and paſſion. I ſpeak not this to create a controverſie, but to ſhew you, If not the active

obedience of our bleſſed Saviour, then much leſſe our own. I confeſſe it was neceſſary, to give way to his paſſion, that it might be a ſatisfaction: for had he been a ſinner, he could not have been a ſacrifice for ſin, but firſt he muſt have ſatisfied for himſelf. Yet it is his bloud which redeems us from our ſins, 1 Pet. 1. 18. *Ye were not redeemed with corruptible things, as ſilver and gold--but with the precious bloud of Chriſt.* It is his bloud, the bloud of him (too ſcornfully reproached by ſome) who dyed at *Jeruſalem*, (though they make it but a figure, and ſo ſhew themſelves in the number of thoſe damnable Hereticks, 2 Pet. 2. 1. *Even denying the Lord that bought them.* Yet) Col. 1. 19, 20. *It pleaſed the father that in him ſhould all fulneſſe dwell, and (having made peace through the bloud of his Croſſe) by him to reconcile all things to himſelf.* By his Bloud upon the croſſe

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we are reconciled, and our peace is made; by that bloud which was once ſhed, and but once (we need not a ſecond ſacrifice, that unbloudy ſacrifice in the Maſſe for that purpoſe) *Heb.* 10. 12. *This man after he had offered one ſacrifice for ſins for ever, ſat down on the right hand of God.* And verſ. 14. *By one offering he hath perfected for ever them that are ſanctified.* The bloud of this ſacrifice, thus once offered on the Croſſe at *Jeruſalem*, is that which wipes off the ſcore, 1 Joh. 1. 7. *The bloud of Chriſt cleanſeth from all ſin.*

4. And *ex abundanti*, That God will no more lay our ſins unto our charge: Iſai. 38. 17. *Thou haſt caſt all my ſins behinde thy back.* So hath he blotted them out of his remembrance, Iſai. 43. 25. *I, even I am he, that blotteth out thy tranſgreſſion, for my own names ſake, and will not remember thy ſins.* He croſſes the book,

and not only ſo, for that ſtill is a Memorandum, though the debt be paid, but he quite blots it out, that it may never be remembred any more. And this is that, which, if underſtood, clearly reſolves the Riddle, and diſſolves the cloud. It is indeed the marrow of the Goſpell, 2 Cor. 5. 19. *God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them.* And herein conſiſts the happineſſe of the Saints on earth, not that they have no ſin, but that God will not lay it to their charge. Pſal. 32. 1. *Bleſſed is he whoſe tranſgreſſion is forgiven, and whoſe ſin is covered: bleſſed is the man to whom the Lord imputeth not iniquity.*

Thus I have ſhewed you, that it is not the righteouſneſs of Works, for by the works of the Law ſhall no fleſh be juſtified: but it is the righteouſneſſe of Faith, the righteouſneſs of Chriſt imputed, Rom. 4. 11. Abra-

Abraham *received the ſign of circumciſion, a ſeal of the righteouſneſſe of Faith, which he had being yet uncircumciſed; that he might be the father of all them that believe, though they be not circumciſed, that righteouſneſſe might be imputed to them alſo.* And for the clearing of this, you hear, how Chriſt is become our ſurety, *He bare our ſins*; that God is willing to receive the ſatisfaction at his hands, *He hath laid upon him the iniquity of us all*; That Chriſt hath diſcharg'd our debt, *He died for us*; and that God will not lay our ſins unto our charge; Thus then we appear as righteous in the ſight of God.

Beloved, I have ſtood the longer on this point, as on the one hand, to fill your hearts with peace and joy in believing, that I might ſend you away, as *Philip* did the *Ethiopian* Eunuch, rejoycing on your way; or

as the ſhepherds, glorifying and praiſing God for the things that ye have heard: ſo on the other hand, to convince gainſayers, whileſt they upbraid us, that we leave the people in their ſins, and deny the perfection of the Saints, and deveſt them of all righteouſneſſe. Though we deny the righteouſneſſe of works, the leaven of the Scribes and Phariſes; yet do we not ſhew you a righteouſneſſe of Faith? Nay, a more abſolute and perfect righteouſneſſe then any they dream on? Suppoſe they ſhould keep the Law, as they vainly boaſt, yet here's a righteouſneſſe beyond it, a righteouſneſſe beyond that of *Adam* in the ſtate of Innocency, nay beyond that of Angels, it is the righteouſneſs of God. 2 Cor. 5. 21. *He hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſſe of God in him.* Not in our ſelves,

ſelves, but in Chriſt; not righteous, but righteouſneſſe it ſelf, even the righteouſneſſe of God in him.

*The Righteouſneſſe of God.*

1. Therefore the moſt abſolute, exact, and perfect righteouſneſſe that can be imagined. The righteouſneſſe which they ſpeak on, ſuppoſe it were as big as they boaſt, yet it is but the righteouſneſſe of the creature, and it hath its blemiſhes: but this is the righteouſneſſe of God, therefore without ſpot, and without blemiſh. Hence we read thoſe high expreſſions, Cant. 4. 7. *Thou art all fair my love, there is no ſpot in thee.* And as the Spouſe in the Old Teſtament, ſo the Church in the New, Epheſ. 5. 27. *That he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing, but that it ſhould be holy and without blemiſh.*

2. Therefore an unchangeable righteouſneſſe. The righteouſneſſe of the creature is as the early dew, which ſoon vaniſheth. *Adam*, firſt in an eſtate of innocency, but he fell away; and the Angels kept not their firſt eſtate, but left their own habitation, and therefore, ſaith St. Jude, *they are reſerved in everlaſting chains under darkneſſe to the judgement of the great day.* But, Mal. 3. 6. *I am the Lord, I change not.* And as is himſelf, ſo is his righteouſneſſe, unchangeable. Dan. 9. 24. *Seventy weeks are determined upon the people, and upon the holy city, to finiſh tranſgreſſion, and to make an end of ſin, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſſe.* It muſt needs be unchangeable, becauſe everlaſting. This then is a ſure rock, that will never fail us. Hence the Apoſtles triumph, Rom. 8. 33. *Who ſhall lay any thing to the charge of Gods*

*Gods elect? It is God that juſtifieth. Who ſhall condemn? It is Chriſt that died.*

3. Therefore a moſt acceptable and wel-pleaſing righteouſneſſe. God muſt needs own himſelf, the righteouſneſſe which is of God. Mat. 3. 17. *This is my beloved ſon, in whom I am well pleaſed.* Not with whom, but in whom: the meaning is, that God in Chriſt is well pleaſed with us alſo. Epheſ. 5.2. *He hath given himſelf for us, an offering and a ſacrifice to God, for a ſweet ſmelling ſavour.* When *Jacob* appeared before his father in the garments of his brother *Eſau*, *See, ſaith* Iſaac, *the ſmell of my ſon is as the ſmell of a field which the Lord hath bleſſed:* ſo when we appear in the righteouſneſſe of Chriſt, thoſe white robes of our elder brother, then we are unto God indeed a ſweet ſavour in Chriſt Jeſus. *Righteouſneſſe belongeth unto thee, ſaith* Daniel,

niel, *but to us confuſion: and* Daniel *found favour in Gods ſight.* The more that we take ſhame and confuſion to our ſelves, the more we give God the glory of his righteouſneſſe: and the more that we give him the glory of his righteouſneſſe, the more ſhall we finde favour in the ſight of God. So not to denude the people, but to cloathe them with that abſolute and perfect righteouſneſſe, that everlaſting and unchangeable righteouſneſſe, that acceptable and well-pleaſing righteouſneſſe, the righteouſneſſe of God which is my faith.

But to give it yet a further vindicaon from the ſlanders of our foul-mouth'd Adverſaries, take notice,

*The righteouſneſſe of Faith is no Doctrine of Licentiouſneſſe.*

This Doctrine doth not open a door to profaneneſſe: but on the contrary, 1 Joh. 2. 1. *Theſe things write I unto you, that ye ſin not.* This

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is the ingagement on our ſouls. *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins.* Theſe words are recorded for us, not to harden, but to melt our hearts, *Theſe things, ſaith St.* John, *write I unto you that ye ſin not.* When *Saul* ſaw the goodneſſe of *David* in ſparing his life, he lift up his voice and wept. It is impoſſible for a man to believe that God hath done all this for him, impoſſible I ſay, truly and indeed to believe this, that God hath wrought ſuch a righteouſneſſe for us, but it muſt needs melt us into godly ſorrow, that ever we ſhould ſin againſt ſo good a God. It is the ſtrongeſt tye that can be laid upon any rationall and ingenuous ſpirit. This is the true Evangelical way, Rom. 4. 2. *Know ye not, that the goodneſſe of God leads you to repentance?* This is Gods way, Hoſ. 11. 4. *I drew them with*

*with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jawes, and I laid meat unto them.* Theſe are as cords and bands, as the ſtrongeſt cords, beyond thoſe of Philiſtims; *Samſon* himſelf cannot break theſe bands, if once they be laid on indeed. 1 Joh. 3. 3. *Every man that hath this hope in him, purifieth himſelf, even as he is pure.* And it muſt need be thus, if we conſider,

1. The end of that great work by which our righteouſneſſe is wrought. What was his purpoſe in it? Luk. 1. 74. *He hath delivered us out of the hands of our enemies, that we might ſerve him without fear, in holineſſe and righteouſneſſe before him all our daies.* This was his end, therefore was it he delivered us, that we might ſerve him, as in righteouſneſſe, ſo in the truth of holineſſe. Thus Tit. 2. 14. *He gave himſelf for us, that*

*that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people, Zealous of good works.* He gave himſelf for us, as to redeem us from our ſins, to juſtifie us; ſo to purifie us to himſelf, to ſanctifie us; that ſo we might be a ſpecial, a peculiar people, ſeparated from the world, a people zealous of good works. Shall I give you a third Scripture? And therefore is it that I multiply, becauſe I would have you to take notice of it. Col. 1. 21. 23. *You that were ſometimes alienated, and enemies in your minde by wicked works, yet now hath he reconciled, in the body of his fleſh through death, to preſent you holy, and unblamable, and unreprovable in his ſight.* Therefore was it that he took fleſh upon him, therefore was it that he ſuffered death, this was his end, as to reconcile us unto God, ſo that we might be holy, and unblamable, and unreprovable in the

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ſight of God. And now do but ſeriouſly conſider this. Hath Chriſt thus ſuffered for us, and will he be diſappointed of that for which he ſuffered? or do we think that we ſhall have our end of Chriſt, and that Chriſt will loſe his end of us? That we ſhall be made the righteouſneſſe of God in him, yet ſtill continue in our wickedneſſe? Be not deceived, you cannot thus diſappoint him of his purpoſe: conclude rather that you have no portion in his death.

2. The nature of that faith by which we receive this righteouſneſſe. True faith, as I told you, is not an idle ſpeculative notion of the brain; but a powerfull working grace upon the heart. Act. 15. 9. *Purifying their hearts by faith.* Thoſe that pretend to faith, and have not their hearts in ſome meaſure purified, they do but flatter themſelves with a meer fancy, and a vain preſumption. It is

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but a counterfeit, a falſe faith; *Faith without Works is dead*, ſaith St. *James*: and St. *Paul* tels us, *that faith worketh by love*: As faith without works is but a dead faith, ſo works without love they are but dead works. *Though I give all my goods unto the poor, and have not charity, I am nothing.* Now faith it begets love; and the more we believe that God hath done all this for us, the more it inflames our heart with the love of God. And love is of a conſtraining nature, it ſets a man upon work indeed. *David*'s three Worthies will adventure through the whole hoſt of the Philiſtims to fetch water from the well at *Bethlehem*, out of their love to *David*. And St. *Paul* commends the *Macedonians*, that to their power, yea and beyond their power, they were willing of themſelves. As St. *James*, therefore, *Shew me, O man, thy faith by thy works.* So true faith

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is no inviſible grace, but a grace which may be ſeen, ſeen by its works. Such is the faith by which we obtain the bleſſing. When *Iſaac* bleſſed his ſon *Jacob*, he cals to him, *Come near I pray thee, that I may feel thee, my ſon, whether thou be my very ſon* Eſau, *or not.* He would not bleſſe him by the voice, but he will feel and handle him, whether his hands be the hands of *Eſau*: ſo God will not bleſſe us by the voice, becauſe we ſay that we believe, but he will feel and handle us, whether our hands be the hands of faith, hands that work the works of faith. And take further notice, that true faith it hath two hands, as with the one it holds upward, and layes hold upon the righteouſneſſe of Chriſt for juſtification; ſo with the other it works downward, and conveys this righteouſneſſe into the head, and into the heart, and into the life for ſanctification. Thoſe that flat-

flatter themſelves with a good faith to God-ward, and yet without works, they do but propheſie to themſelves a lie, a falſe viſion, and a divination, and a thing of nought, the deceit of their own heart. It is but a counterfeit, a falſe faith, and receives but a counterfeit, a falſe righteouſneſſe, not the righteouſneſſe of God which is by the faith of Jeſus.

3. The nature of God, whoſe righteouſneſſe this is. Where the righteouſneſſe of God is, there muſt needs be a change; for will God caſt pearls before ſwine, or give holy things to dogs? Will he put this new wine into old bottles, or theſe holy things into unclean veſſels? No, but firſt he gives us a new heart, and creates in us a right ſpirit. For what fellowſhip hath righteouſneſſe with unrighteouſneſſe? Where the righteouſneſſe of God is, it transformes

us in ſome meaſure into its own likeneſſe. 2 Cor. 3. 18. *We all, with open face, beholding, as in a glaſſe, the glory of the Lord, are changed into the ſame image from glory to glory, even as by the ſpirit of the Lord.* You have ſeen the glory of the Lord, the glory of his righteouſneſſe. We all, and with open face, if the God of this world hath not blinded our eyes, behold, though but as in a glaſſe, on-w^h an eye of faith, yet thus beholding it hath wrought a change, and into the ſame likeneſſe, ſo will it transform us from glory to glory, from the glory of grace here, to that glorie of glories in the higheſt heavens. But thus there is a work of the Spirit here, here it begins the change, and we are changed into the ſame image. When the Sun comes in at the window, it inlightens the room: ſo when the Sun of righteouſneſſe ſhines into a ſoul

ſoul, the beams of that righteouſneſſe muſt needs reflect upon that ſoul. When *Moſes* had been talking with God, we read, that his face ſhined: So is it impoſſible that we ſhould have to do with this righteouſneſs of God, but the ſplendor of it will, in ſome meaſure, put upon our hearts the beauties of holineſſe. It muſt needs be thus. The Apoſtle followes it with a μᾶλλον, *much more.* Heb. 9. 13. *If the bloud of buls and of Goats, and the aſhes of an heifer, ſprinkling the unclean, ſanctifieth to the purifying of the fleſh: how much more ſhall the Bloud of Chriſt, who through the eternall Spirit offered himſelf without ſpot to God, purge your conſciences from dead works, to ſerve the living God?* If there was any thing in thoſe outward ſhadowes, how much more in the bloud of Jeſus? If they purified the fleſh, how much more ſhall this purge your conſciences? If there be

not this purging work upon your ſouls, never ſpeak of this righteouſneſſe of God received by the faith of Jeſus.

Thus you ſee, though we be not juſtified by works, but by the righteouſneſſe of God which is by faith, yet doth it not looſen the rains to profane liberty, but rather layes weight upon us; and works as naturally flow from it, as the ſtream from the fountain. It is the end of our redemption, that we might be a people zealous of good works: it is the nature of true faith, it cannot lie idle, but it works by love: and the righteouſneſſe of God transforms us in ſome meaſure into the ſame likeneſſe. And thus we know that we have title to the promiſes, and an intereſt in the ſeed-time of light here, and that harveſt of joy hereafter.

*An Exhortation, to walk in this Righteouſneſſe.*

For concluſion therefore, you that profeſs the faith, not the righteouſneſs of works, but the righteouſneſſe of God which is by Faith, remember there is one thing neceſſary, one thing in compariſon of which all other things are but as loſſe, as nothing, nay as dung, worſe then nothing: It is that of the Apoſtle, *that I may win Chriſt, and be found in him, not having mine own righteouſneſſe which is of the Law, but that which is through the faith of Chriſt.* Labour, O labour for this righteouſneſſe, that ye may get it, firſt into your heads, that ye may know it; then into your hearts, that ye may love it; then into your lives, that ye may ſhew forth the power of it, as the Apoſtle followes it, Phil. 3. 10.

*That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable to his death:* So that the life of Jeſus might be manifeſted in our mortal bodies. O let your converſation be as becomes the Goſpel. Do not, O do not cauſe the Adverſary to reproach. It is the lewdneſs of your lives, that caſts the reproach upon this Doctrine. O let not the name of God and his doctrine be evill ſpoken on through your vain converſation. As ye have received this righteouſneſs of Chriſt, ſo walk as thoſe that are arrayed in theſe long white robes. Get into the number of the righteous. Beloved, I know that ye deſire it, at leaſt when you come to die; I know there is none in this congregation but could wiſh with *Balaam*, Num. 23. 10. *O let me die the death of the righteous, and let my laſt end be like his.* And if we deſire it at our deaths,

why

why ſhould not we endevour it in our lives? What a folly is it, nay do but conſider ſeriouſly, what a deſperate madneſs, that we ſhould deſire this ſo ſeriouſly at our end, and yet never look after it till we come to die; that this ſhould be the firſt, the chief in our deſires, and yet the leaſt, the laſt in our endevours? Nay whileſt thus we caſt off the care of Chriſt, and of his righteouſneſs in our health, is it not juſt with him, ſo to caſt off the care of us when we lie upon our beds of languiſhing? *Go cry unto the gods whom ye have choſen, let them deliver you now in the time of your tribulation.* Whileſt we diſown him in our lives, have we not juſt cauſe to fear, that ſo he will diſown us at our deaths? *Depart from me, ye workers of iniquity, verily I know you not.* If there be yet a profane heart in this congregation, Oh do not deceive your ſelves with the righteouſ-

neſs of your faith, nor flatter your ſelves with the hopes of joy. As *Peter* to *Simon Magus*, *I perceive thou art yet in the gall of bitterneſſe, and in the bond of iniquity, and haſt neither part nor lot in this matter, for thy heart is not right in the ſight of God. Repent therefore of thy wickedneſſe, and pray God, if perhaps the thoughts of thine heart may be forgiven thee.* This is a meſſe provided only for a *Benjamin. Rejoyce ye righteous.*

Beloved, we have now found out the righteous man. I have been long in this diſcovery. So it concerns us. A wiſe builder will be carefull to lay his foundation firm. And a ſteward muſt be faithfull to give every man his own portion. So here, leſt on the one hand, we ſhould take the childrens bread, and give it unto dogs: or on the other hand, leſt we ſhould withhold bread from the children. Having therefore thus clear'd the way,

now

now we may more cheerfully proceed to

*The joy of the Righteous.*

*Be glad in the Lord, and rejoyce ye righteous, and ſhout for joy all ye that are upright in heart.* In theſe words we finde a Trinity in Unity, a trinity of expreſſions in an unity of ſenſe. Be glad, and rejoyce, and ſhout for joy, all to ſet forth the greatneſſe of the joy of theſe happy men. Yet here, not only to word it to the ear, but to lay it open to the eye, let us look about us. Where can we fix our eye, but we finde matter of the greateſt joy? I ſhall now give the reaſons of it.

1. While we look above us.

God is our father: and have ye not here *Homers* Iliads in a nut-ſhel? Heaven in a word? 2 Cor. 6. 18. *I will be a father unto you, and ye ſhall be me ſons and daughters, ſaith the Lord*

*Lord God Almighty.* Is not here matter of great joy? How did it raiſe the ſpirit of *David*, when *Saul* had given him his daughter! Seemeth it a ſmall thing unto you to be the ſon-in-law of a King? But then 1 *Joh.* 3. 1. *Behold what manner of love the Father hath beſtowed on us, that we ſhould be called the ſons of God.* But farther, as God is our Father, ſo Chriſt is our Saviour. The birth of Chriſt is glad tidings of great joy: ſo it was ſung by a whole quire of Angels. O ye that are highly favoured, climb up into the Sycomore-tree. Do ye not hear his voice? and it is ſweet. *This day is ſalvation come unto thy houſe. Lord now letteſt thou thy ſervant depart in peace*, ſaith old Simeon, *for mine eyes have ſeen thy ſalvation.* And the bleſſed Virgin, *My ſoul doth magnifie the Lord, and my ſpirit hath rejoyced in God my Saviour.* So the Ethiopian Eunuch, when he had got but

but a glimpſe of Chriſt, he went on his way rejoycing. Nay, 1 Pet. 1. 8. *Whom having not ſeen, ye love; in whom though ye ſee him not, yet believing ye rejoyce, even with joy unſpeakable and glorious.* But yet further, as Chriſt is our Saviour, ſo the Holy Ghoſt our Comforter, Joh. 14. 16. *I will pray unto the Father, and he ſhall give you another Comforter, that he may abide with you for ever: even the ſpirit of truth, whom the world cannot receive—but ye know him.* Do we not finde the comforts of this Spirit confirming the Adoption of the Father? *He hath given us the earneſt of the Spirit, even the Spirit of Adoption, whereby we cry Abba, Father.* So ſealing the redemption of the Son. *Oh grieve not the Spirit, by which ye are ſealed unto the day of redemption.* And now do not your hearts leap for joy, whileſt thus you behold God your Father, Chriſt

Chriſt your Saviour, and the Holy Ghoſt your Comforter, the whole Trinity of Perſons in the unity of your conſolation. Perhaps the world frowns upon you. And what a poor thing was that of *Haman*, ſo to vex and fret himſelf for want of the knee of *Mordecai*, when he had the favour of the King himſelf? But then what a pitifull thing is this in us, to vex and torment our ſelves at the frowns of men, whileſt we have the love and favour of the Lord himſelf? *Why art thou caſt down, Oh my ſoul?* As once *Elcanah* to his wife, *Am I not better to thee then ten ſons?* So is not the love of God better to us then ten thouſand worlds? Pſal.4.6. *Lord, lift thou up the light of thy countenance upon us.* This puts gladneſſe in the heart, more then in the time that corn, and wine, and oyle increaſeth. Oh ye Favourites of heaven, be not awanting to your ſelves. If *Haman* had

had cauſe to pride himſelf in the favour of *Ahaſuerus* that great King of *Aſſyria*: how much more may it cheer up your ſpirits that ye have the favour of God, the great God of heaven? *Rejoyce ye Righteous.*

2. Whileſt we look below us.

Behold the Pit, that bottomleſs pit. Are you not affrighted with the horror of it, ſuch a fearfull pit? So think upon that place of darkneſſe, that blackneſſe of darkneſſe. Oh how comfortleſſe, how frightful; to be reſerved in everlaſting chains under darkneſſe! with the prince of darkneſſe! And think upon thoſe chains, thoſe everlaſting chains. Ah wofull eternity! Were it on a bed of down, if chain'd upon that bed, how wearisome? but there bound for ever, Oh what heart is able to conceive the horror of this word *for ever*! Nay yet worſe, *Go ye curſed into everlaſting fire.* Do not your ſinews ſhrink

to

to think upon this fire, this everla-ſting fire? Oh how afflictive and tormenting, if but a minute in it; How mercileſſe and cruell is the fire above all other elements? but then to be thrown into thoſe unquench-able flames, the fire that ſhall never go out--*who can dwell with everla-ſting burnings?* But yet further, *Go ye curſed into everlaſting fire, prepared for the Devill and his Angels. Lord have mercy upon me*, ſaith the woman in the Goſpell, *for my daughter is grievouſly tormented with a Devill.* But one Devill, yet grievouſly tor-mented; and it was her daughter, yet Lord have mercy upon me. Do not your ears tingle, and your hearts tremble, to think of that heavie doom, when ſentenc'd amongſt all thoſe helliſh Fiends, thoſe infernal Furies, amongſt all the Devils in that pit of darkneſſe, in thoſe everlaſting burnings, and for ever and ever?

Oh

Oh what ghaſtly looks, what fearfull howlings, and what hideous yellings? Then ſhall be weeping and gnaſhing of teeth indeed. Take yet another ſight, Iſa. 5. 14. *Hell hath inlarged her mouth wide, and their glory, and their multitude, and their pomp, and he that rejoyceth, ſhall deſcend into it.* He that now rejoyceth in his pomp and glory, and with all his multitude, for hells mouth is wide. Mat. 7. 13. *Wide is the gate, and broad is the way that leadeth to deſtruction, and many there be which goin thereat. But ſtrait is the gate, and narrow is the way which leadeth unto life, and few there be that finde it.* Beloved, here is our rejoycing, that we are not in the number of thoſe many, but in the number of theſe few, that we are prepared for life, and delivered from that ſad deſtruction. Rom. 8. 1. *There is no condemnation to them that are in Chriſt.* So no pit,

nor

nor darkneſſe, nor fire, nor Devill to torment them. Luk. 1. 74. *He hath delivered us out of the hand of our enemies, that we might ſerve him without fear.* We are delivered from them: and the more we conſider the horror of that bottomleſſe pit, that blackneſſe of darkneſſe, that unquenchable fire; the more we conſider thoſe fearful howlings, and thoſe hideous yellings with the Devil and his Angels, the greater is our joy: eſpecially whileſt we take notice of the multitudes that go down to hell. That ſo many millions are devoured in that pit, and that we are delivered where ſo few eſcape; the more they are, the more cauſe we have to rejoyce in that great deliverance. As the Iſraelites whileſt they ſtood ſafe upon the ſhore, and beheld the drowning of the *Egyptians* in the ſea: or as they when delivered from the bloudy plot of that cruel *Haman*, whereſoever

ever the word came, the *Jewes* they had light and gladneſſe, a feaſt and a good day. If they for a deliverance from that which kils the body, how much more we for a deliverance from that which caſts both ſoul and body into hell? The greater the deliverance is, the more is our joy. *Rejoyce ye Righteous.*

3 Whileſt we look without us.

Whileſt we behold the glory of the heavens above us, the riches of the earth below us, that variety of all creatures round about us. Pſal. 8. 3. *When I conſider the heavens, the work of thy fingers, the Moon, and the Stars which thou haſt ordained. What is man that thou art mindfull of him? or the ſon of man, that thou viſiteſt him. ——Thou haſt given him dominion over the works of thy hands: thou haſt put all things under his feet, all ſheep and oxen, yea and the beaſts of the field, the fowls of the air,*

*and the fiſh of the the ſea, and whatſoever paſſeth through the paths of the ſea.* All things to ſerve Man, that goodly canopy of heaven that covers us, ſo beſpangled with variety of ſtars: that rich green mantle of the earth that ſupports us, ſo beſtudded with variety of plants; thoſe vaſt dominions both of air and water, ſo peopled with an infinite variety of creatures, not only for mans neceſſity but his recreation and delight; All under mans command. So in their firſt creation. Gen. 1. 26. *Let us make man in our own image, after our own likeneſſe: and let him have dominion over the fiſh of the ſea, and over the fowle of the air, and over the cattell, and over all the earth, and over every creeping thing that creepeth upon the earth.* It is true indeed, man by his fall, as he hath defaced Gods image, ſo hath he forfeited his rule. But here is the joy of Saints,

Chriſt

Chriſt hath renew'd their title. 1 Cor. 3. 21. *All things are yours, whether* Paul, *or* Apollo, *or* Cephas, *or the world, or life, or death, or things preſent, or things to come; all are yours, and ye are Chriſts, and Chriſt is Gods. All are yours, ye are the heirs of God, and joynt heirs with Chriſt, who is heir of all things.* And is not here matter of great joy? We ſee the men of the world how they rejoyce when they have gotten but a little, but a very little in compariſon of the whole world: when *Alcibiades* viewed his Kingdoms in a Map, they ſeemed but as the prick of a pin in compariſon of the Globe. But the whole world is yours. As *Paul* in another caſe, *If any man have cauſe to glory, I much more.* O ye that are highly favoured, be not awanting to your ſelves. Are ye in diſtreſſe, in neceſſities, in wants? Do ye murmur, and complain? It is becauſe your eyes

are held, as *Eliſha*'s ſervant, *Behold the mountain is full of horſes of fire, and chariots of fire round about* Eliſha. You have the wealth of the whole world about you. All's yours. Do ye want ſomething, as ye think? but ye want nothing, as God thinks. Though ye have it not in your own hands, yet is it in his hands who knowes what is better for you, then you do your ſelves. Every man is not an *Abraham*, fit to be exceeding rich. And what good doth a long garment, on the back of a little child? you have his word, Pſal. 34.10. *The Lions lack and ſuffer hunger, but they that fear the Lord ſhall want no good thing.* The Lion is a beaſt of prey, he can feed upon dead carkaſſes, whileſt others periſh in the famine: yet ſooner ſhall the Lion lack, then they that fear the Lord any thing which may be for Gods glory or their good. Do we not ſee a *Daniel*

as

as *fair and as well liking with his pulſe and water*, as thoſe that *feed at the Kings table?* So God ſuites a portion to their mindes, and they are content with what they have. They deſire no more. And here's a wealth beyond that of *Alexander*. Who ſo rich as he that hath as much as he deſires? *Godlineſſe with contentment is great gain.* Without *ifs* or *ands*, it is ſo, it is gain, gain with a witneſſe, great gain. Nay more, what can you deſire more? here's gain with contentment. O ye covetous muckworms, ye that ſtill feed upon the earth, that toyle, and ſweat, and vex, and fret, riſing up betimes, going late to bed, eating the bread of careſulneſſe, ſcarce giving reſt unto your bodies, nor yet peace to your own ſouls, that couſen and defraud your brethren, that grinde and oppreſſe your poor neighbours, that make ſhipwrack of faith and a good conſcience,

becauſe you will be rich, what needs all this adoe? Why will ye go to the Devil for it? He may ſhew you indeed, as he did our Saviour, *All the Kingdomes of the word, and the glory of them*; ſo doubtleſſe he will flatter you with hopes, *All theſe will I give thee, if thou wilt fall down and worſhip me.* Alas, he doth but feed you with the winde. He can beſtow nothing without Gods permiſſion. They are none of his to give. However, this is but about. Here is the way, a ready, a compendious way, Mat. 6. 33. *Firſt ſeek the Kingdom of heaven, and the righteouſneſſe thereof, and all other things ſhall be added unto you.* O ye that are greatly beloved, ye are in this way, ſo ye injoy contentment, knowing that if more were better for you, God would beſtow it on you, ſo far as may be for your good, all things are yours. And if others rejoyce, when their corn, and wine,

wine, and oyle increaſeth, how much more may ye that enjoy this fulneſſe? *Rejoyce ye righteous.*

4. Whileſt we look within us.

Though we have leſſe abroad, yet we have enough at home. We have God within us. 1 Cor. 14. 25. *God is in you of a truth.* We have Chriſt within us, 2 Cor. 13 5. *Know ye not that Jeſus Chriſt is in you, except ye be reprobates?* We have the Spirit within us, 2 Tim. 1. 14. *That good thing which was committed unto thee, keep, by the holy Ghoſt which dwelleth in us.* And is not here matter of rejoycing? How can that ſoul but be very merry, (if not a ſtranger to its own happineſſe) that entertains ſuch Gueſts? But further take we notice of the manner of Gods dwelling in us. It is not according to his Eſſence only, for ſo he is in all places. *Do not I fill heaven and earth, ſaith the Lord?* Nor yet according to his

Power, for ſo he is in all his creatures. *In him we live, and move, and have our being.* But God is in us according to the working of his grace and favour, informing, reforming, transforming us into his own likeneſſe. Conſider that treaſure of gifts which he hath beſtowed upon us, thoſe unſearchable riches of his grace, thoſe fruits of the Spirit, love, joy, peace, long-ſuffering, gentleneſſe, goodneſſe, faith, meekneſſe, temperance: ſaith our Saviour to his Diſciples, *In patience poſſeſſe your ſouls.* Though you have little elſe, yet ye have patience in you, and when things are at the worſt, yet in that ye may ſtill poſſeſſe and injoy your ſelves. Beſides you have faith within you, and that is a good portion, a ſufficient living of it ſelf. Hab. 2. 4. *The juſt man ſhall live by his faith.* But above all remember, you have the love of God within you, Rom. 5. 5. *The love*

*of*

*of God ſhed abroad in your hearts.* And is not that joy enough? Cant. 1. 2. *Let him kiſſe me with the kiſſes of his mouth, for thy love is better then wine.* O ye that are the Favourites of the King of Saints, cheer up your ſpirits, you have that within you ſufficient to make you happy, were you as poor as *Job* upon the dunghill. Oh do not live beſides your wealth. Others may flatter themſelves with their abundance, as the Angel of the Church of *Laodicea, Thou ſayeſt I am rich, and increaſed with goods, and ſtand in need of nothing:* and knoweſt not that thou art poor, and miſerable, and blinde, and naked, and haſt nothing. Alas, poor, miſerable, blinde, deceived creatures, lean empty, and poor ſtarved ſouls. But theſe have it. Ye have that within you which crowns you the happy men, *Felices nimium bona ſi ſua nôrint*, did ye but know your own happineſſe.

And

And are not your ſpirits as yet up? Why what is it that ſtill troubles you? Alas my ſins! But love covers all. Jer. 50. 20. *In thoſe daies ſhall the iniquity of* Iſrael *be ſought for, and there ſhall be none: and the ſins of* Judah, *and they ſhall not be found: for I will pardon them whom I reſerve.* There ſhall be none, God himſelf findes none: not that God is blinde, that he ſees not what we ſee: but he gives you the meaning in the latter clauſe, he ſees none unpardoned, none that ſhall be imputed, none that ſhall be laid unto our charge. Rom. 5. 11. *We joy in God, through our Lord Jeſus Chriſt, by whom we have received the atonement.* The cloud's now removed, can you yet ſee your wealth? I ſhall give you heaven in a word. Luk. 17. 20. *The Kingdome of heaven is in you.* And what's that? Rom. 14. 17. *The Kingdome of heaven is righteouſneſſe, peace,*

*and*

*and joy in the holy Ghoſt.* O do not rob your ſelves of any part of your own happineſſe, but as you have a righteouſneſſe within you, ſo adde to your righteouſneſſe peace, and to your peace joy. *Rejoyce ye Righteous.*

5. Whileſt we look upon the right hand.

Whileſt we ſit under the ſunſhine of Gods favours, and that all things go well with us. Whileſt we look upon the mercies God beſtowed upon us, be they leſſe, or more. We ſee the men of the world how glad they are, when their corn, and wine, and oyl increaſeth. The righteous live as merrily as they do, and have better reaſon for rejoycing then they have; more ſolid and true joy in the leaſt mercy they receive, then others in a great abundance: Pſal. 37. 16. *A little that a righteous man hath, is better then the riches of many wicked.*

Their

Their little is better then anothers much, better then their riches, then the riches not of one, but many, nay put all together. Though their fare be not ſo delicate, nor their cloathes ſo gay, nor their bed ſo ſoft, yet they eat their bread with more delight, and take their ſleeps with more ſweet refreſhment, and enjoy the mercies God beſtowes upon them, with more comfort and content then others can. And the reaſon's evident.

1, Becauſe they draw their wealth from the head of the well, the ſpring, *Dulcius ex ipſo fonte*, and there the water drinks more ſweetly. Whileſt others drink only in the channell, receive their bleſſings from the hand of fortune, or perhaps they ſacrifice to their own net, as if by them their portion were made fat; theſe they receive them from the hand of God, the fountain of mercies. As once *Jacob* to his brother *Eſau*, *Theſe are the*

*the children which God hath graciouſly given to thy ſervant.*

2. Becauſe they receive theſe mercies as pledges of Gods love and kindneſſe towards them. Whileſt others feed upon the husk, ſatisfie themſelves in thoſe poor injoyments, and look no further then the creature; theſe feed upon the kernell, they feaſt themſelves upon God in the holy injoyments, they ſee his mercy and goodneſſe in thus providing for them. And this affords a ſweet refreſhment to their ſouls, infinitely beyond all their creature-comforts, whileſt thus they injoy God in the creatures, and receive them as love-tokens. This beyond all, ſaith *David, In the multitude of my thoughts, thy comforts they delight my ſoul.*

3. Becauſe they have right in theſe injoyments. Others indeed injoy them by a common providence:

I will not ſay, as ſome, that they are uſurpers. God gives them their portion in this life. The eyes of all wait upon him, and he gives them their meat in due ſeaſon. But theſe have a more ſpecial intereſt, Chriſt hath purchaſed a more ſpeciall title and right for them. And ſurely that man lives more comfortably, that lives purely on his own. Saith *Paul*, *Let no man glory in man, for all things are yours.*

4. Becauſe they have the right uſe of theſe injoyments, whileſt others are worſe for them, Eccleſ. 5. 13. *There is a ſore evil which I have ſeen under the ſun, namely, riches kept for the owners thereof, to their hurt.* As a ſword in a mad mans hand, ſo they endanger themſelves with them: or at the beſt, they do but gather for themſelves; they live to themſelves, till they loſe both themſelves, and that which they have gathered. *Thou fool*

*fool, this night ſhall thy ſoul be taken from thee, and then whoſe ſhall theſe things be?* But the righteous, *they make themſelves friends of that unrighteous Mammon; they lay up for themſelves treaſures in heaven;* If rich in this world, they are rich in good works, ready to diſtribute, willing to communicate, laying up for themſelves a good foundation for the time to come, that they may lay hold upon eternall life. What a world of difference there is between that man who hath the right uſe of his eſtate, and him that wants it? How comfortable is the life of the one beyond the other?

5. Becauſe their happineſſe doth not depend upon theſe outward bleſſings. They may take pleaſure in them for a time, as the ſcholar takes pleaſure in his meat, but findes a better reliſh at his book, ſo they have fixed their affections upon higher matters.

matters. If they be croſt in theſe injoyments, yet there is no interruption of their joy, becauſe it doth not depend upon them. Rev. 12. 1. *They have the Moon under their feet.* By the Moon underſtand things ſublunary, all things under the Moon, they are above theſe things. *As uſing the world*, ſaith Paul, *but not abuſing it: and I would have you without carefulneſſe.* Therefore they injoy it with more comfort, becauſe they injoy it with leſſe care. Look upon a man whoſe happineſſe depends upon it, whoſe heart is ſet upon the world, how he frets and grieves, and when croſt in his purſuits, as *Micah*, *Ye have taken away my Gods, how is it then that ye ſay unto me, What aileth thee?* Whileſt thoſe whoſe hearts are centred upon God, they ſing ſweetly, with that holy *Job*, *The Lord giveth, and the Lord taketh away, bleſſed be the name of the Lord.*

Laſtly,

Laſtly, Becauſe they look upon theſe things, but as the *Iſraelites* on thoſe cluſters of grapes brought by the ſpies out of the land of *Canaan*, ſo to put them in minde of the wealth and fertility of the Countrey, to raiſe up their hearts to the meditation of thoſe heavenly joyes. Every mercy we receive, it is as another ſtep to mount up our thoughts upon *Jacobs* Ladder to celeſtiall glories. Theſe are but the *Viaticum*, a refreſhment by the way, we look for another Countrey, a City which hath foundations, a building of God, and hourly expect the call, *Come ye bleſſed children of my Father, inherit ye the Kingdome prepared for you, from the foundation of the world.* And if we finde this comfort in our Inne, how much more then when we come at our own home? Thus whileſt others receive but the ſingle comforts of theſe earthly bleſſings, the godly have

a double comfort, whileſt thus from theſe things below they are carried up unto the things above. If others therefore can rejoyce in theſe things, how much more cauſe have you to rejoyce with joy above other men? *Rejoyce ye Righteous.*

6. Whileſt we look upon the left hand.

Many are the troubles of the righteous. What croſſes and afflictions? what poverty and diſgraces? what reproaches and perſecutions? what bonds and impriſonments? beſides inward troubles, *that law in our member, warring againſt the law of our minde, that when we would do good evill is preſent with us. Oh wretched man that I am, who ſhall deliver me from this body of death?* And then God himſelf drawing the black curtain between him and us, withdrawing the light of his countenance from us. *Thou didſt hide thy face, and I was troubled.*

*troubled.* Be not diſcouraged. Pſal. 112. 4. *Unto the righteous there ariſeth light in darkneſſe.* So a joy in ſorrowing. Nay let me tell you further, you have more matter of rejoycing in the very depth of your adverſity, then others in the greateſt height of their proſperity. Therefore was it *Moſes* his choice, Heb. 11. 24. *He choſe rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon.* He choſe rather to ſuffer afflictions with the people of God, then to be called the ſon of *Pharaoh*'s daughter: eſteeming the reproach of Chriſt greater riches then the treaſures in *Egypt. Why art thou caſt down O my ſoul? and why art thou diſquieted within me?* Look upon thy Saviour, 1 Pet. 2. 22. *Chriſt hath ſuffered for us, leaving us an example that we ſhould follow his ſteps.* And ſhall we not rejoyce to be made like unto

Chriſt? This is that in compariſon of which the Apoſtle accounts all things as nothing, and worſe then nothing, as loſſe and dung. Phil. 3. 10. *That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable to his death.* Thus we have a fellowſhip with Chriſt. Nay further we bear a part of his ſufferings. And then, ſaith St. *Paul*, Col. 1. 22. *I rejoyce in my ſufferings for you, to fill up that which is behinde of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church.* As Chriſt ſuffered in his natural, ſo he muſt ſuffer in his myſticall body. Our afflictions therefore they are Chriſts afflictions, a filling up of that which is behinde of his afflictions. *Et quis non hic ſuperbit?* ſaith *Luther* in his Conſolatory to the Duke of *Saxony*, who would not rejoyce to bear part with Chriſt? So is it the Apoſtles

Apoſtles triumph, Rom. 8 35. *Who ſhall ſeparate us from the love of God which is in Chriſt? ſhall tribulation, or diſtreſſe, or perſecution, or famine, or nakedneſſe, or perill, or the ſword? As it is written, For thy ſake are we killed all the day long, and are counted as ſheep for the ſlaughter: nay in all theſe things we are more then conquerors.* Conquerors, and more then conquerors How's that? Not only bearing them with patience, but with joy. Act. 5. 41. *They went away rejoycing that they were counted worthy to ſuffer reproach for the Name of Chriſt.* Or if all this be not ſufficient, yet take notice of the benefit, and ſee if we have not great reaſon of rejoycing, even in our greateſt trials. It is true indeed, no affliction for the preſent is joyous, but grievous: O but afterwards it works the quiet fruit of righteouſneſſe to them that are exerciſed therewith. And take notice of

it. Beloved, theſe are times of triall, and one way or other we are ſure to come to it. So had we need to have our ſtrength about us, for the fleſh is weak. We have the word in general, Rom 8. 28. *We know that all things work together for good to them that love God.* This is a ſweet word. And is not here matter of great joy, whatſoever our condition is, be it proſperity or adverſity? Nay obſerve further, if not in adverſity rather then proſperity. *David* will acknowledge it, *Thou, Lord, of very faithfulneſſe haſt cauſed me to be troubled.* Do we not ſee how it files off the ruſt. Iſai. 27. 9. *By this the iniquity of* Jacob *ſhall be purged, and this is the fruit, to take away his ſin.* So the droſſe conſumes, and we come out of the fire of affliction as gold refined out of the furnace. So it excites our graces. And the more our Camomile is trodden on, it ſends forth a ſweeter

ſweeter ſavour, Jam. 1. 2. *My brethren, count it all joy when ye fall into divers temptations.* When ye fall into temptations, into divers temptations, enough to make others ſtagger, to reel to and fro like a drunken man, and put them to their wits end, yet count this your joy, count it all joy. And why ſo? *knowing that the triall of your faith worketh patience, and let patience have her perfect work, that ye may be perfect and entire, wanting nothing.* So Rom. 5. 3. *Now we rejoyce in hope of the glory of God, and not only ſo, but we glory in tribulation alſo. In ipſa tribulatione ſpes gloriæ, in ipſa tribulatione gloria ſpei:* In tribulation it ſelf is the hope of glory, nay in tribulation it ſelf is the glory of our hope: and wherefore? The Apoſtle followes it, *Knowing that tribulation worketh patience, patience experience, experience hope, and hope maketh not aſhamed,*

*becauſe the love of God is ſhed abroad in our hearts.* What heap upon heap, and grace upon grace, and all flowing on us through the benefit of afflictions? Are ye not now ſatisfied? 1 Pet. 4.14 *If ye be reproached for the Name of Chriſt, happy are ye; for the Spirit of glory, and of God reſteth upon you.* The Spirit of glory, and the Spirit of God. The Spirit of God never reſts ſo glorioufly upon the Saints, as in the time of ſuffering. Then appears the glory of their faith, the glory of their patience, hope, long-ſuffering, gentleneſſe, meekneſſe, goodneſſe, all the fruits of the Spirit. Nor only an increaſe of grace here, but of glory hereafter. 2 Cor. 4 18. *Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.* Our light affliction, light becauſe but momentany, that ſhort affliction, compare it with eternity, it works glory for us, and a weight

weight of glory, a great weight, an exceeding weight, a more exceeding weight, a far more exceeding weight, a far more exceeding and eternall weight. So do but compare your ſufferings, your layings out with your comings in; happy men, could you but ſee your own happineſſe, how it purifies you from the droſſe of ſin, how it refines your graces, how it works you for that weight of glory. Mat. 5. 11. *Happy are ye, when men revile you, and perſecute you, and ſay all manner of evil againſt you falſly, for my ſake, rejoyce and be exceeding glad, for great is your reward in heaven.* The more you ſuffer here, the greater meaſure and degree of glory ſhall you have hereafter. Rejoyce therefore, nay double and treble your rejoycings, rejoyce and be glad, and exceeding glad, *Rejoyce in the Lord, and be glad ye righteous, and ſhout for joy all ye that are upright in heart.*

7. Whileſt

7. Whileſt we look behind us.

Conſider the time paſt. As *David*, Pſal. 77. 10. *I will remember the years of the right hand of the moſt High: I will remember the works of the Lord, and call to minde his wondrous works of old time.* So do but recount your former experiences of Gods mercies. And is not here matter of great joy? but think with your ſelves how it lift up the heart of *Haman* when he caſt his eyes back upon thoſe favours which *Ahaſhuerus* had beſtowed upon him. Eſth. 5. 11. *And* Haman *told them of all the glory of his riches, and the multitude of his children, and all the things wherein the King had promoted him.* And when he had been with the King at *Eſthers* Banquet, Verſ. 9. *Then went* Haman *forth that day joyful, and with a glad heart.* If *Haman* could rejoyce ſo much in the favour of a wavering and unconſtant man, how much more reaſon

reaſon have we of rejoycing in the favours of Almighty God, with whom is no variableneſſe, neither ſhadow of changing? So do but caſt your eyes back upon what he hath already done, and ſhall we not much rejoyce in his mercies? Pſal. 126. 3. *The Lord hath done great things for us, whereof we are glad.* And as good as great, yea and many of them. Pſal. 139. 17. *How precious are thy thoughts toward me, O God? How great is the ſum of them? If I ſhould count them they are more in number then the ſand.* Not a minute of time paſſeth over our heads but we taſte his mercies, every day that we upriſe. Lam. 3.22. *It is of the Lords mercy that we are not conſum'd, becauſe his compaſſions fail not: they are new every morning.* Beſides thoſe ordinary and common favours, none of us all if we look behinde us, at ſome time or other we have had experience of ſpecial and par-

particular deliverances. What dangers do continually ſurround us, we may eaſily gueſs, if we do but conſider our adverſary the devill, how like a roaring Lion he ſtill walks about, ſeeking daily whom he may devour; and then the enmity that is in the creatures, but eſpecially that deſperate wickedneſſe that lies in our own hearts. How are we hunted as a partridge upon the mountains? But bleſſed be God, we are eſcaped, as a bird out of the ſnare of the fowler, the ſnare is broken, and we are delivered. The greater our danger, the greater our deliverance: the more that our ſorrow was, the greater is our joy. As a man that hath been long toſt upon the troubleſome ſeas, *Hæc olim meminiſſe juvabit*, he then rejoyces when he gets into the harbour. As the *Iſraelites* when they ſtood ſafe upon the banks of the red ſea, and beheld the drowning of the *Egyptians*:

*Egyptians*: So ſhall we not look behinde us, that we may rejoyce, whileſt thus we behold the ſalvation of our God. But above all obſerve that great deliverance from the hands of Satan, from the chains of ſin, wherein we were led captive by him at his pleaſure. Caſt your eyes behinde you, and conſider. Eph. 2. 1. *You hath he quickned, who were dead in ſins and treſpaſſes: wherein in time paſt ye walked, according to the courſe of this world, according to the Prince of the air, the ſpirit that now works in the children of diſobedience: amongſt whom alſo we all had our converſation in times paſt.* If we look upon times paſt, Oh what a wofull condition was the poor creature in, at his very birth, all polluted in his bloud; and as he growes up, ſo carried away with the courſe of the world, running headlong to his own deſtruction. This was our condition.

But

But bleſſed be God that there is a change. It was the joy of *Jehoiakim*, *Evilmerodach* the King of *Babylon* ſent for him out of priſon, and changed his priſon garments, and gave him a continual portion before him all the daies of his life: So Chriſt hath made a change, and an exchange with us, he hath taken from us the rags of ſin, and put upon us the robes of righteouſneſs, his own robes, *He was made ſin for us who knew no ſin, that we might be made the righteouſneſſe of God in him; he hath delivered us from that pit of darkneſſe, and made us ſit together in heavenly places in Chriſt Jeſus.*. What a change is here? do but compare your condition then, and your condition now. Is it not the joy of Angels? There is joy in heaven over one ſinner that repenteth. The woman rejoyceth that hath found her loſt groat; the man rejoyceth that hath found his

loſt

loſt ſheep; the father rejoyceth that hath found his loſt ſon; *bring hither the fatted calf, let us eat, and be merry*: ſhall others thus rejoyce over us, and is it not much more the joy of our own hearts? Look upon other men, how they ſtill wallow in their wickedneſſe, having their underſtandings darkned, through the ignorance that is in them, becauſe of the hardneſſe of their hearts: and then reflect we on our ſelves, thus it hath been with us, if we look upon time paſt. 1 Cor. 6. 9. *Be not deceived, neither fornicator, nor idolater, nor adulterer, nor effeminate, nor abuſers of themſelves with mankinde, nor theeves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall enter into the Kingdom of God: And ſuch were ſome of you, but ye are waſhed.* Such were ſome of you, O what a joyfull word, that we were but ſuch, that we are not ſo now! So *Paul, before I was a*

*per-*

*perſecutor, a blaſphemer, and injurious, but I obtained mercy.* Lord what am I, that thou haſt brought me hitherto? that thou haſt loved *Jacob*, and yet hated *Eſau*? that he ſhould paſſe by ſo many, and yet ſhew this grace and favour to my ſoul. So do but look behinde you and conſider how it hath been with you. Do but remember the time paſt, and *Rejoyce ye righteous.*

8. Whileſt we look before us.

Conſider but the time to come. Heb. 12. 2. *Looking up to Jeſus, the author and finiſher of your faith, who for the joy that was ſet before him endured the croſſe and deſpiſed the ſhame.* Do but look upon the joy which is ſet before you, and this will carry you above the croſſe Beloved, I have ſpoken ſomething for your preſent comfort to cheer up your ſpirits; and as the Queen of *Sheba*, *It is a true report which you have heard, yet behold,*

*behold, the one half is not told you.* As yet we have but the ſeed-time, and ſome ſhowres they are ſeaſonable, our life is but a bitter-ſweet. Pſal. 97. 11. *Light is ſown for the righteous, and gladneſſe for the upright in heart.* But look before you, and behold a harveſt, even the joy of harveſt, unintermixed joy. *The time is coming when all tears ſhall be wiped from our eyes. There ſhall be no more death, nor ſorrow, nor crying, neither any more pain.* Do but look before you, and behold a Kingdom, *Come ye bleſſed children of my Father, inherit ye the Kingdom prepared for you from the foundation of the world.* Do but look before you, and behold a Throne, *To him that overcometh,* ſaith our Saviour, *will I give to ſit with me on my throne.* Do but look before you, and behold a Crown, *From henceforth there is laid up for me a crown of righteouſneſſe, which*

*God the righteous Judge ſhall give me at that day, and not unto me only, but unto all that love his appearing.* The time is coming when we ſhall be gathered with *Abraham*, *Iſaac*, and *Jacob*, into the Kingdom of heaven, to the Patriarchs our fathers, to the Saints our brethren, to the Angels our friends, to Angels and Archangels, and to all the company of that heavenly hoſt. The time is coming when the Lord Jeſus ſhall ſend for us, as once *Jacob* for his father. He that ſent us into the world, owes us a better turn then to leave us for ever in the world. *Father I will that thoſe that thou haſt given me be with me where I am, that they may behold my glory.* How did it rejoyce the ſpirit of old *Jacob*? *It is enough, Joſeph is yet alive, I will go and ſee him before I die:* So here, and much more then ſo, It is enough, Jeſus is yet alive; though I cannot go and ſee him

him before I die, yet Lord, let me die, that I may go and ſee him: *I deſire to be diſſolved, and to be with Chriſt, which is the beſt of all.* The time is coming, when the Lord Jeſus ſhall deſcend from heaven with a ſhout, with the voice of an Archangel, and the Trump of God, and the dead in Chriſt ſhall riſe firſt to meet the Lord in the air, that there they may be ever with the Lord. That they may be with God! Oh what a happy viſion to ſtand continually in his preſence? Saith the Queen of *Sheba* concerning the ſervants of King *Solomon*, *Happy are thy ſervants, and happy are theſe thy men which ſtand continually before thee:* but think, if you can think, how happy they are that ſtand continually in Gods preſence; there's fulneſſe of joy and pleaſures for ever more. A fulneſſe of joy, becauſe there for ever, for ever with the Lord; O ſweet

word, *for ever*! And this is that indeed which crowns all our joyes. Would it not be a hell in the midſt of heaven, to think of once loſing heaven? But Oh joyfull eternity! An Eternal joy. Whileſt we are here, and ſee nothing but what's preſent, we read nothing but viciſſitude, and the wheel ſtill turning: but when we conſult with heaven, and look upon that before us, then pure and unmixed, unchangeable and everlaſting joyes. *Oh how great is thy goodneſſe, which thou haſt laid up for them that fear thee*! Goodneſſe, and great goodneſſe, but what tongue is able to expreſſe how great? 1 Cor. 2. 9. *Eye hath not ſeen, nor ear heard, neither hath it entred into mans heart.* The eye hath ſeen much, the ear hath heard more, the heart of man is able to conceive much more. Yet neither hath eye ſeen, nor ear heard, nor is the heart of man able to conceive

the

the things which God hath prepared for them that love him. Mine eyes dazle, my hand trembles, my heart faileth. Me thinks I hear as the Lord once to *Job*, *Who is this that darkens counsell by words without knowledge?* Alas my apprehenſion is dull, my affections cold, my expreſſions low: ſuch joy is too wonderful for me, it is high, I cannot attain unto it. Or as that holy *Job*, *I have uttered things which I underſtood not, things too wonderful for me, which I knew not. Now we ſee*, ſaith *Paul*, *but through a glaſs darkly*, but here is our *rejoycing*, the time is coming on that *we ſhall ſee face to face; now we know but in part, but then we ſhal know as we are alſo known.* And if we know already ſo much reaſon of rejoycing, Oh then what double and what treble joy? *Be glad in the Lord, and rejoyce ye righteous, and ſhout for joy all ye that are upright in heart. Rejoyce ye righteous.*

Now reflect we in the application. And the meditation of this affords us,

1. *An Information.*

That there are true joyes in the way of righteouſneſſe.

It is the common error of the world, and many are diſcouraged with it, If a man turn religious, then farewell all good daies, we muſt never look for merry hour any more. *Spiritus Calvinianus eſt ſpiritus melancholicus*, The Chriſtian ſpirit is a melancholick ſpirit. Fooliſh man, how apt to deceive himſelf, and to be diſcouraged? And it is the Devils policy thus to blinde mens eyes, and pervert their judgements, that he may keep them from the waies of righteouſneſſe. What a wilde miſtake? Of all other men they only have the ſolid, and true joy. It is not an *Iſaac* that is ſlain in the mount, but the

the Ram in the buſh of thornes: It is not true joy which is loſt in Religion, but only thoſe ſinfull pleaſures, which are as thornes in our eyes, and pricks in our ſides, to put us to an after ſorrow. Eccleſ. 2. 2. *I ſaid of laughter, It is mad, and of mirth, What doth it?* Religion therefore doth not quaſh our mirth, but only qualifie it: it doth not deprive us of our pleaſures, but correct them. It ſhewes us where true joy is to be found, true, ſolid, and ſoul-ſatisfying joy. Pſal. 36. 8. *They ſhall be abundantly ſatisfied with the fatneſſe of thy houſe, and thou ſhalt make them drink of the rivers of thy pleaſures.*

But do we not ſee the lives of ſome how exceeding comfortleſſe? And generally all the Saints are men of a ſtrict and auſtere converſation, not to be tempted with the cup of pleaſure, but ſpending their dayes in the valley of ſalt tears, and wearing out

their tedious lives in a ſad retiredneſs.

For anſwer to this, obſerve the worlds miſtake, and that's twofold.

1. They think, there are no pleaſures to be had but only in the things of the world. The covetous man thinks there's no joy to that of a full barn, or a full bag: the Epicure thinks, there's no joy to that of a full cup, or a full furniſhed table: the laſcivious man thinks, there's no joy to that of a foul mouth, and a bed defiled. Generally the world thinks there can be no mirth but in their own waies, and every man pleaſes himſelf in his own humour. But do ye not ſee the folly of thoſe waies? *Oh miſeri, quorum gaudia crimen habet!* miſerable men, that cannot be merry without ſin. Yet becauſe we are taken from theſe things, from theſe filthy, beaſtly, and unreaſonable paſtimes, from theſe ſinful, brutiſh, & inordinate luſts wherein they take pleaſure, therefore they think we have no joy

joy at all. As the worſhippers of the golden Calf, they eat, and drink, and riſe up to play: and they think it ſtrange that we run not with them into the ſame exceſſe of riot, ſpeaking evill of us. Fond world! Is it any trouble to a man to lay aſide his childiſh toyes? What is all your merriment but vanity, but childiſhneſſe? Nay worſe then children in their harmleſſe ſports: not only vanity, but vexation. As a man that hath the Itch, how he pleaſes himſelf with ſcratching, which yet works him to an after pain? Do ye not bluſh at your own folly, ſo to debaſe your ſelves in ſenſualities, as if you had no better principles then a beaſt? So I dare ſay ſometimes, in the height of your jollities, full loath you would be to be ſeen by the eye of man. And what fruit had you then in thoſe things, whereof ye are now aſhamed? But will it not be bitterneſſe in the

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latter end? *Nocet empta dolore voluptas.* And what is that joy worth, which is bought with ſorrow? Prov. 14. 13. *Even in laughter the heart is ſorrowfull: and the end of that mirth is heavineſſe.* So Job, *They ſpend their daies in mirth, and their years in jollity, and in a moment they go down into the pit.* And then, *Son, remember, thou in thy life time receivedſt thy good things, therefore thou art now tormented.* The more they have had their pleaſures in this world, the greater ſhall be their torment and ſorrow in the world to come. But as God gave *Saul* another ſpirit, when he was ſet upon the throne, he then followed no more his fathers aſſes: ſo hath God ſet us above theſe things, that now we take no delight in purſuit of ſuch brutiſh pleaſures. But are we therefore deprived of all joyes, becauſe we take no pleaſure in theſe things? The Saints in glory neither pur-

purchaſe houſe, nor buy land, nor have gold nor ſilver, neither do they eat nor drink, nor marry, nor are given in marriage, but are as the Angels. They have none of the pleaſures of this world, yet in perfect happineſſe: ſo the Saints in grace, though they reliſh not the pleaſures either of the covetous, or of the voluptuous, or of the laſcivious, yet they have their joyes. Nay let me tell you further, It is their joy that they are weaned from thoſe ſinful pleaſures, that God hath imbittered that cup to them, and ſet them above worldly joy. So are you miſtaken, whileſt you think the joy of the world is the only joy.

2. And as far miſtaken, whileſt you think, that inward ſpiritual joy of the Saints to be no joy, but ſorrow, and a burden. The joy of Saints is no outſide joy. Saith *Paul*, *There be that glory in outward appearance, not in heart:* ſo there be that rejoyce in out-

outward appearance, not in heart. *Spem vultu ſimulat, premit altum corde dolorem.* So they put a good face upon it, when their ſoul perhaps is full of bitterneſſe: So on the contrary, the Saints many times have joy in their hearts, when it appears little in their faces; whileſt their looks are ſerious, their ſouls full of comfort. *The Kings daughter,* ſaith the Pſalmiſt, *is all glorious within.* The glory of the world is an outſide glory, and the joy of the world is an outſide joy: but the glory of the Church is an inſide glory, and the joy of Gods children is an inſide joy. Saith our Saviour to his Diſciples, *I have meat to eat that ye know not on:* So the Saints have joyes that the world ſees not, nay that they cannot ſee. The natural man perceives not the things of God: ſo nor are they able to perceive the joy of the Saints of God. They are ſo far from perceiving

ceiving them that count them but a burden. It is the joy of Saints to ſee the light of Gods countenance, this puts gladneſſe in their hearts, more then in the time that corn, and wine, and oyl increaſeth. But they think not upon God, God is not in all their thoughts. When the thoughts of God are brought into their mindes, it marrs all their mirth. The thoughts of God are melancholick thoughts, therefore they think as ſeldom of him as they can. It is the joy of Saints to think of thoſe ſweet experiences of Gods love and kindneſſe, *Thy loving kindneſſe is better then life*, and it is their delight to recount his favours, *I will remember the years of the right hand of the moſt high.* But theſe live by chance, they never regard the works of the Lord, nor the operations of his hand; therefore they mock the Saints, *He truſted in God that he would deliver him: let him*

*him deliver him, ſeeing he delighted in him.* It is the joy of Saints, the knowledge of the Word of God. *His delight is in the Law of the Lord, and in that Law doth he meditate day and night.* Nay, *thy Commandements are my delights*, ſaith *David*, not delight, but delights, a plurality of delights. One man pleaſeth himſelf in this thing, and another in that, but here he meets the pleaſure of all recreations, a multitude of delights. But theſe they grow weary of it. Whileſt their ears are tyed to the Scriptures, they are as a Bear tyed to the ſtake. Therefore they ſay unto God, *Depart from us, we deſire not the knowledge of thy waies.* It is the joy of Saints to meet God in his Ordinances, *My ſoul thirſteth for God, yea even for the living God: Oh when ſhall I come and appear before God!* So they count the Sabbath a delight. But theſe, how quickly they are tired of it?

it? *When will the new Moons be gone, that we may ſell corn, and the Sabbaths, that we may ſet forth wheat?* As the Heathens thought, ſo think they, that the Jewes loſt a ſeventh part of their time, becauſe they kept the ſeventh day a holy reſt unto the Lord. It is the joy of Saints to attend Gods ſervice. As their Lord and Maſter, *It is my meat and drink, to do the will of him that ſent me, and to finiſh his work.* So *David, I delight to do thy will, O my God, yea thy Law is within my heart.* But theſe, ſay they, *let us break his bands aſunder, and caſt away his cords from us. It is in vain to ſerve the Lord, and what profit is it that we have kept his Ordinances?* In a word, It is the joy of Saints to think of heaven. *Where the treaſure is, there will the heart be alſo.* So their converſation is in heaven, all their thoughts, longings, deſires, and endevours after it. But theſe, their affections

ſections are ſet upon the things below. And as that *French* Cardinal, they prefer their part in *Paris* before that in *Paradiſe*. And *Gallio* cares for none of theſe things. Thus we ſee their miſtakes, accounting that a joy which is indeed their ſorrow, and that a burden which is the only joy.

Oh but ſecondly, ſay they, Do not we hear your complaints, and ſee your tears? and your lives are bitter. Do we not read the lamentations of a *Jeremy*? and *David*'s ſoul melts with weeping, *All the night long waſh I my bed, and water my couch with my tears.*

For anſwer to this. It is true indeed, and as well may you deſire mirth from a dead man, as from the Saints in ſome conditions. But,

1. Take notice, this is their weakneſſe. So *David* doth acknowledge it. Pſal. 77. 10. *This is my infirmity.* It is their ignorance of Gods fatherly

therly love toward them. *Whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth.* Sorrow is ſometimes as neceſſary for us as is joy. The truth is, whileſt we carry fleſh about us, ſuch is the frailty of our ſinful nature, either of both endangers, if they be not tempered. God therefore in the wiſdom of his providence, ſuch is his care over us, he mixes the cup for us. He ſweetens our ſorrow with ſome joy, leſt we ſhould deſpair: and imbitters our joy with ſome ſorrow, leſt we ſhould preſume. Either of both might ruine us: but of the two, ſorrow may ſeem leſſe dangerous, or rather that which brings us the more good. A pleaſant potion is more delightful, but a bitter pill is ſometimes more healthful. Eccleſ. 7. 2. *It is better to go into the houſe of mourning, then to go into the houſe of feaſting.* And leſt you ſhould think this a word raſhly ſpoken, for.

who would not prefer the one far before the other, therefore he ſeconds it, verſ 3. *Sorrow is better then laughter.* Nay not only ſayes it, but proves it, *For by the ſadneſſe of the countenance the heart is made better.* In mirth many times we are apt to forget our ſelves, but ſorrow puts us in a godly frame It is our ignorance therefore of Gods fatherly care over us that deprives us of our happineſſe. Beſides, it is ſometimes with us, as with *Eliſha*'s ſervant, *Alas, Maſter, what ſhall we do? for his eyes were held.* Or as it was with old *Jacob* when they brought him the newes, that *Joſeph* was alive and Governor over the whole land of *Egypt*, *His ſoul fainted in him, and he believed them not.* Or as with the Diſciples, when they brought the firſt newes of Chriſts reſurrection, *Their words ſeemed but as idle tales, and they believed not the women.* So it is our igno-

ignorance, our infidelity, it is not our righteouſneſſe but our weakneſſe, which brings all this ſorrow. But,

2. Are you not again miſtaken? You hear their moans, and you ſee their tears: and is there not a joy in weeping? The weeping of the Saints doth not intermit their joyes. This may ſeem a paradox, but they underſtand it; *As ſorrowing*, ſaith St. *Paul*, *yet alwaies rejoycing*. We finde ſomething even in natural experience. It is ſometime an eaſe unto a troubled ſoul. *Eſt quædam flere voluptas*. When the veſſel's full, and begins to work, if it want a vent, it ſoon burſts aſunder. When the heart is ſore oppreſt with grief, and ready to ſink under the burden, happy man that can give vent unto his ſoul with tears, that can empty himſelf with weeping. But further, ſometimes we finde it, even that which is the matter of our tears is alſo the matter of

our joy. We ſhall ſee a man, in reading of ſome ſad ſtory, how the tears trickle from his eyes: he weeps and reads, and reads and weeps, and the more he reads ſtill the more he weeps, yet is he delighted in his reading. *Ipſe dolor voluptas.* That which cauſeth him to weep, even that is it which ſo much delighteth him. Thus is it here, The ſaints tears are the ſaints joy, and it is the rejoycing of their ſouls that they weep and ſorrow. The tears of Saints is the joy of Angels, as I told you before, *There is joy in heaven over one ſinner that repenteth.* Nay let me tell you further, they have greater cauſe to rejoyce in their ſorrowes, then others in their greateſt jollities. The Apoſtle underſtands it. Therefore ſaith he, 2 Cor. 7. 8. *Though I made you ſorry with a letter I do not repent, though I did repent——Now I rejoyce, not that ye were made ſorry, but that ye ſorrowed*

*ed to repentance, that ye were made ſorry after a godly manner—for godly ſorrow worketh repentance to ſalvation, not to be repented of, but the ſorrow of the world worketh death.* There's a vaſt difference between worldly ſorrow, and godly ſorrow: the one tends to death, but the other to life, to repentance & ſalvation. The ſorrow of the godly is like the ſorrow of a woman travelling with childe. It is not a barren but a fruitfull ſorrow. The ſorrow of world is barren, it brings forth nothing but ſorrow; but the ſorrow of the godly is fruitful, it is a joy-bearing ſorrow. Joh. 16. 21. *A woman hath ſorrow when ſhe travelleth, becauſe her hour is come: but as ſoon as ſhe is delivered of a childe, ſhe remembers no more the anguiſh for joy that a man is born into the world. And ye now have ſorrow, but I will ſee you again, and your hearts ſhall rejoyce, and your joy no man*

*taketh from you.* Thus you ſee the miſtake: The ſorrow of the righteous is a joyful ſorrow.

Oh but thirdly, It may be objected, that ſometimes God requires it as a duty. Eſ. 22. 12. *In that day did the Lord God of hoſts call to weeping and to mourning:* and doubtleſſe the ſorrow of the Saints is hearty, when the Lord cals for it.

For anſwer to this, we muſt confeſſe, it is ſo indeed. Neither do any ſorrow as they ſorrow. Therefore as if they only ſorrowed, ſaith God, Ezek. 9. 4. *Set a mark upon the foreheads of the men that ſigh, and that cry for all the abominations that are done in the midſt of* Jeruſalem. Their ſighs are ſighs indeed, and their cries are cries indeed, God ſets a mark upon them as if they only were the mourners. Yet withall take notice, that it is not for righteouſneſſe, but for wickedneſſe, all the abominations that

that are done in *Jeruſalem*; righteouſneſſe is not the cauſe, but it is ſin, either in themſelves or others.

1. In themſelves. For ſo the Saints have their failings, *Seek thy ſervant, O Lord, for I have gone aſtray like a ſheep that is loſt.* And as they have theirs ſins, ſo they have their ſorrows. It coſt *David* many a ſalt tear. How he weeps and prayes, Pſal. 51. *Lord make me to hear the voice of joy and gladneſſe, that the bones which thou haſt broken may rejoyce.* The cry of his ſin had made ſuch a noiſe of ſorrow, that it deaft his ears from the voice of joy. And he is afraid, *O caſt me not away in thy diſpleaſure: but reſtore to me the joy of thy ſalvation.* Do not charge your ſorrows on the waies of righteouſneſſe, but your ſwarving from thoſe wayes. He that goes out of Gods way he goes into harmes way, and returns again by the weeping croſſe. Or if it be not the

ſenſe of their preſent ſins which cauſes all this ſorrow, perhaps they conſider the time paſt, and it is their trouble that they have ſpent ſo much of their time in vanity: ſo they mourn not becauſe they are righteous, but becauſe they were no ſooner ſuch. Or if they be troubled at their preſent condition, it is not becauſe they are good, but becauſe they are not ſo good as they deſire to be. They count not themſelves, as if they had already attained, or were already perfect, they ſee others that are far before them: ſo they are heavy, not becauſe they are holy, but becauſe not ſo holy as they ſhould. As ſome covetous worldling, who frets and toyles in the world, as if he were not worth a penny, and out of a greedy deſire of more, ſtill complains of poverty. So the Saints ſometimes, ſo earneſtly deſirous to be yet more righteous, they loſe the joy

joy and comfort of thoſe graces they already have. Let us not then impute that to their godlineſſe, which proceeds rather from the want. But certainly conclude there's much ſweetneſſe in it, whileſt they thus hunger and thirſt after it. Thus in themſelves.

2. In others. The Lord cals to weeping, and they mourn in Sion. It is for the abominations that are done in the land. So *David*, Pſal. 119.136. *Mine eyes run down with tears, becauſe men keep not thy commandements.* And *Lot* amongſt the filthy *Sodomites*, 2 Pet. 2. 8. *In ſeeing and hearing, vexed his righteous ſoul from day to day with their unlawfull deeds.* It is the ſorrow of the Saints to ſee God diſhonoured, and poor ſouls endangered. To hear on the one hand, men ſpeaking perverſe things, to draw away diſciples after them; and to ſee on the other hand, men ſo unreclamable

mable from their fooliſh and vain courſes, and running headlong to their own damnation. If there be any conſolation in Chriſt Jeſus, if any comfort of love, if any bowels and mercies, muſt it not needs grieve them to ſee men ſo fool away their hopes of glory to dwell with everlaſting burnings? Their charity is great, and they could wiſh all men like themſelves in that which is good. As *Paul* to *Agrippa*, *I would to God that not only thou, but all that hear me this day, were both almoſt, and altogether ſuch as I am, excepting theſe bonds.* And if they will not be perſwaded, Jer. 13. 17. *If ye will not hear, my ſoul ſhall weep in ſecret places for your pride.* Thus weeping for them that weep not for themſelves. And *Elijah* betakes himſelf unto the cave. And why ſo? *They have broken the covenant, they have thrown down the altars, they have ſlain the*

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*Prophets with the ſword.* Are the lives of the Saints ſorrowful? But examine your own hearts, if the fault lie not in your ſelves. Were your ſelves leſſe wicked, their lives would be more comfortable. Thus ſtill you ſee it is not the righteouſneſſe of the Saints which makes their hearts ſad, but rather the want of it, either in themſelves, or others. Nay yet further, even this ſorrow is their joy. Whileſt they thus mourn, though others provoke God, and periſh in their own devices, yet God will ſet a mark upon them that mourn in *Sion*, that the deſtroying Angel may paſſe over. Eſ. 4. 5. *God will create upon every dwelling place of Mount Sion, and upon her Aſſemblies, a cloud, and ſmoke by day, and the ſhining of a flaming fire by night: for upon all the glory ſhall be a defence.* So that nothing might hinder their peace and joy in believing, but ſo ſtill, *Rejoyce ye righteous.*

### 2. *A Direction.*

The way to ſolid and true joy is the way of the righteous.

Beloved, we all deſire ſolid and true joy. This that which we all long after, to lead a cheerfull and a comfortable life, and to make a joyful and a happy end. My Text directs you to the means, *Get into the number of the righteous.* This is that which will give you joy in the end, joy without end: and this only. You think to finde it ſome in one way, ſome in another, ſome in a third: one purſues it in a way of riches, a ſecond in a way of honours, a third in a way of pleaſures. They do but pleaſe themſelves in their own fancies, and embrace meer ſhadowes. Either you muſt finde it in a way of righteouſneſſe, or you ſhall never attain to ſolid and ſoul-ſatisfying joy. I ſhall

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firſt ſhew you where you cannot finde it, and then where true joy is to be had.

1. Do not ſeek it in the way of riches. Many men think, if they had but wealth enough, they ſhould have joy enough. It is true perhaps if they had enough: but we ſee it by experience, Eccleſ. 1. 8. *The eye is not ſatisfied with ſeeing, nor the ear fill'd with hearing.* So Eccleſ. 5. 10. *He that loveth ſilver ſhall not be ſatisfied with ſilver, nor he that loveth abundance with increaſe.* As the dropſie to the body, ſo is covetouſneſſe to the minde. *Mille meis errent in montibus Agni.* Oh that I had a thouſand lambs upon the mountains. And when we have got a thouſand, then *pauperis eſt numerare pecus*, he is but a poor man that can number his cattel. The more we have, the more we crave. And how ſhall we quench his thirſt, which is increaſed by drinking?

ing? Beſides, though we could have enough, yet we are not ſure to hold it. Prov. 23. 51. *Wilt thou ſet thine eyes upon that which is not?* For riches certainly make themſelves wings, they flie away as an Eagle toward heaven. And then the more our joy in the fruition, the greater our ſorrow in the loſſe. However when death comes, ſuch as our entrance, ſuch is the *exit*: *Naked came we into the word, and naked muſt we go out of the world.* We do but imbrace the cloud in ſtead of *Juno*. Whileſt we think to hug a happineſſe in abundance, *Soul, thou haſt much goods laid up for many years, eat, drink, and be merry*; Death comes, and our joy goes: *Thou fool, this night thy ſoul ſhall be taken from thee, and then whoſe ſhall theſe things be?*

2. Do not ſeek it in the way of honours. Many pleaſe themſelves in the way of eminency. *Oh quam pulchrum*

*chrum eſt digito monſtrari, & dicier, Hic eſt,* what a brave thing it is to be pointed at, There goes ſuch a man! So, if they can but climb up into ſuch an office, or get the praiſe and applauſe of men, eſpecially the favour of ſuch great ones, *Haman* invited to the Queens banquet, then went he to his home joyfull, and with a glad heart. It is true indeed, *a good name is as a precious ointment, and more to be deſired then gold and ſilver,* yet as good as it is, remember it is *bonum ſine ſera aut clave,* a good without lock and key. It is a thing ſcarce in our own keeping. We ſtand much at the courteſie of others for it. And can we chain up the winds? The multitude who but yeſterday would have crown'd our Saviour, to day, *Away with him, crucifie him.* And *Haman* in that height of favour with King *Ahaſhuerus*, how ſuddenly is the wind in another corner? and whileſt yet

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at the banquet, the Kings countenance is changed, and he ſees that evil is determined againſt him by the King. So *Herod*, whileſt loud in the acclamations of the people, *The voice of God and not of man, preſently the Angel of the Lord ſmites him, and* Herod *is eaten up of wormes.* He became a prey to thoſe baſe flatterers (ſo *Joſephus* ſeems to give the ſenſe, though I conceive he comes ſhort in the ſtory) and thoſe who ſo applauded him, were his devourers.

3. Do not ſeek it in the way of pleaſures. Many go this way, and think themſelves the only men. Whileſt others are toyling in the earth of riches, or ſweating in a throng of offices and honours, theſe enjoy the world at will, and feaſt themſelves upon the ſweat of other mens labours. Thus one ſports away his time in gaming. And when he hath conquered his neighbour, and made himſelf

ſelf maſter of anothers purſe, is not the box the only gainer? So they ſhall finde it when they come to the laſt game, when the ſoul lies at ſtake; they have loſt their time, and now hell it ſweeps all away.

A ſecond ſwils away his time in drinking. *Let us fill our ſelves with ſtrong drink, and to morrow ſhall be as this day, and much more abundant.* But doth not the aking pate, and empty purſe chide them to an after reckoning? *Wo to them that riſe up early for ſtrong drink, that continue untill night, till wine inflame them.*

A third beaſtiates himſelf in goatiſh lechery. *Come let us take our fill of loves.* And when *Amnon* hath got his will of his ſiſter *Tamar*, the hatred wherewith he hateth her, is more then the love wherewith he loved her. *And what fruit had ye then in thoſe things whereof ye are now aſhamed?*

A fourth perhaps of more heroick ſpirit, he is for high atchievement, and more noble action. So *Nebuchadnezzar* pleaſes himſelf in the contemplation of his works. *Is not this great* Babylon *which I have built? And whileſt the word was yet in the Kings mouth, there fell a voice from heaven, O King* Nebuchadnezzar, *to thee be it ſpoken, the Kingdome is departed from thee.* And when *Alexander* hath conquered the whole world, his fathers fall from his horſe into the duſt, if he view the print of his body, it will ſhew him, that as little earth contains him as another man.

A fifth perhaps more contemplative, of a clearer intellect, he ſees the folly of the world whileſt ſo very throng and buſie, as Ants upon the mole-hill, and he delights himſelf in his ſtudy, to diſcourſe with forein languages, to view Natures ſecrets, to conſult with former ages. This man

ſeems

seems to come the neareſt: for ſo the Scholar findes a pleaſure in it, more pleaſure in his books, then either the covetous in his bags, or the voluptuous at his board, or the lecherous in his bed, or the pragmatical in the noiſe and tumult of his moſt heroick actions. Yet remember, though we could ſpeak all languages, yet if we ſpeak not the language of *Canaan*, we are amongſt Gods people but as a *Barbarian*. Or as the Apoſtle, *Though I ſpeak with the tongue of men, and Angels, yea though I underſtood all myſteries, and all knowledge, yet if I have not charity, I am but as a ſounding braſſe, and as a tinkling Cymbal.* If there be not the ſap of grace in this tree of knowledge, it bears nothing but leaves. Nay worſe, Eccleſ. 1. 8. *In much wiſdom is much grief, and he that increaſeth knowledge increaſeth ſorrow.* The more we know, the more we diſcover the vanity of what

we know. However, Eccleſ. 12. 12. *Of making many books there is no end, and much ſtudy is a wearineſſe of the fleſh.* And now what ſhall we ſay? as a man that hath ſought all corners, if here we finde not the true joy, where ſhall we hope for it? Shall we joyn all together? Nay, adde to theſe all that your hearts can think. So *Solomon* he run through all, Eccleſ. 2. 10. *Whatſoever mine eyes deſired I kept not from them: I withheld not my heart from any joy.* But doth he finde it? Verſ. 11. *Then I looked upon all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all was vanity and vexation of ſpirit.* *Solomon* that had experimented all the pleaſures that the wit, or wealth, or ſtrength of man could poſſibly reach, how ſhall we finde it where he could not? Verſ. 12. *For what can the man do that cometh after the King?* Alas all

all is emptineſſe. But as the complexion on a painted face, which the next winde blowes off, and then appears the deformity. Eccleſ. 2. 1. *I ſaid in my heart, Go to now, I will prove thee with mirth, therefore enjoy pleaſure: and behold, this alſo is vanity.* Nay, worſe. Verſ. 2. *I ſaid of laughter, It is mad, and of mirth, What doth it?* What doth indeed ſuch mirth, but wound the conſcience to an after torment? We behold the jollity, but withall take notice of thoſe inward gripes. When *Emylius* heard the people commending his wife as a gallant Lady, he ſhewed them his foot, *Calceus iſte annon valde concinnus?* Is not this ſhooe a very neat one? but you feel not where it pincheth me. I have read of a kinde of ſmallage, which, they ſay, gripes the guts, whileſt it ſets a man upon an outward grinning, and a ſeeming laughter: ſuch is that fooliſh laugh-

ter, and the guilt of conſcience as a ſecret ſting poyſons his joy, and marrs all his mirth. As a ſilent ſcourge, it gives them many a privy laſh: and as an unſeen ſore, it puts them to many a bitter pang, when none diſcerns it but themſelves. However ſuch a time will come. Eſ. 29. 8. *It ſhall even be as when a hungry man dreameth, and behold he eateth: but he awaketh, and his ſoul is empty.* They are now aſleep, and they dream of pleaſures: but when their conſciences are awakened, then they ſhall finde an *Ezekiel's* ſcrole written within and without, Woe, and mourning, and lamentation. Luk. 6 25. *Wae unto you that laugh now, for ye ſhall mourn and weep.* Their laughter ſhall be turned into mourning, and their joy into weeping. But, *rejoyce ye righteous.*

I ſhall now ſhew you where true joyes are to be found. Do not think

to gather grapes of thornes, or figs of thiſtles; they'l but rend your clothes, and prick your hands. Do not weary your ſelves in purſuit of ſhadows; thoſe vain pleaſures, though ſweet in the mouth, as the book in the Revelations, yet they'l prove bitter in the belly. But betake your ſelves to the waies of God, *first ſeek the Kingdom of heaven, and the righteouſneſſe thereof, the righteouſneſſe which is of God.* This is that alone which gives conſtant alacrity, cheerful tranquillity, and ſound joy. What is that wherein God himſelf is eternally delighted? what is that wherein the Angels of God are eternally bleſſed? What is it that rejoyces heaven, that makes heaven indeed to be a heaven? 2 Pet. 3. 13. *We look for a new heaven — wherein dwelleth righteouſneſſe.* Beloved, I know you deſire it, and I could heartily wiſh that every man here had this ſolid and true joy.

But then you must get into the number of the righteous. Upon this depends all your hope of happinesse; as ever you expect true joy, so it concerns you to look after this. And the rather to awaken, let me tell you, There is no joy in any condition without this, be it never so glorious, but a fulnesse of joy in any condition with it, be it never so mean.

1. There is no joy in any condition without this, be it never so glorious. Till we get into the number of the righteous there's no true peace of conscience: and what joy can that man have who is at odds with himself? *There's no peace with God, no peace to the wicked, saith my God.* And whilest *Ahashuerus* frowns upon *Haman*, what pleasure can he finde in his wealth, or in his glory? Whilest God frowns upon us, it imbitters our choicest morsels. Suppose we had the wealth of the whole world upon

our backs, they are but as cloathes caſt on a dead man. Our cloathes muſt firſt receive a heat from the body ere they return a heat to the body: There muſt be the matter of joy in us, at leaſt a ſubject capable, a calm and a clear minde, ere we receive the comfort of any thing without us. Suppoſe we ſit at the top of honours, high in the opinion of the world, it is but as a malefactor applauded by the By-ſtanders, alas we are condemned by the Judge. Suppoſe we live in all the variety of pleaſures that this world can yeeld us: So the Tyrant of *Syracuſe* ſet the flatterer at his table richly furniſhed, but with a drawn ſword hanging over his head by a ſlender threed: ſo every moment threatens our deſtruction. And what comfort found *Belſhazzer* in his cups and company, at that royal feaſt, attended with a thouſand Lords; when he ſaw that hand-writing on the wall

againſt

againſt him? Preſently his thoughts are troubled. Alas, what is the whole world, but as muſick to an aking ear, or as glorious pictures to ſore eyes, or delicious meats to a diſeaſed ſtomack, or a draught of wine to a man in a burning feaver; no refreſhment, but more ſorrow. *Son, remember, thou in thy life time receivedſt thy good things, therefore thou art now tormented.*

There is joy enough, a fulneſſe of joy in any condition with it, be it never ſo mean, ſeem it never ſo miſerable in the eyes of men. If we be in the number of the righteous, of an honeſt, and an upright heart, there's the peace of conſcience, a continual feaſt, there's a peace with God, nay the peace of God which paſſeth all underſtanding, ſo a joy unſpeakable and glorious. If the heart be upright, throw a man into poverty, this perfumes his rags, and reliſhes his pulſe

and

and water. Threaten him with dangers, *Hic murus aheneus eſto*, this is his wall of braſſe, the breſt-plate of righteouſneſſe, he knows nothing by himſelf: caſt him as *Job* upon the dunghill, ſtrip him of all that the world can promiſe, yet God is his God, who is the fountain of mercies, and the God of all comforts. When the people ſpake of ſtoning him, yet *David* encouraged himſelf in the Lord his God. So is it a wealth in the deepeſt poverty, an honour in the blackeſt ignominy, a comfort in the ſaddeſt miſery. Nay, then, when all other delights fail us, *when the evil daies come upon us, and the years draw nigh, wherein we ſay, I have no pleaſure in them. When the keepers of the houſe begin to tremble, and the grinders ceaſe becauſe they are few, and thoſe that look out at the window are darkned, and the daughters of muſick are brought low. Can thy ſervant taſte*

 *either*

*either what I eat, or what I drink*, ſaith old *Barzillai*, *Can I hear any more the voice of ſinging men or ſinging women?* But then eſpecially when we lie upon our death-beds, *what are all the Kingdoms of the world, and the glory of them? Ah miſerable comforters are ye all.* In ſtead of rejoycing, perhaps they affright us. Ah woe worth the day that ever mine heart hankered after riches, that ever mine eyes dazled upon honours, that ever my teeth watered after pleaſures, theſe, theſe are they for which I firſt wounded conſcience, and now they ſtare in my face worſe then either hell or devil. But our righteouſneſs ſtands by us, and an upright heart it ſpeaks comfort to us, and when we are to go out of the world, 2 Cor. 1. 12. *This is our rejoycing, even the teſtimony of a good conſcience, that in ſincerity and godly ſimplicity, we have had our converſation in the world.* In this

way

way there's joy both in life and death and at the day of judgement, and your joy ſhall no man take away from you. *Rejoyce ye righteous.*

3. *An Exhortation.*

*Be righteous, and Rejoyce.*

1. *Be righteous.* As you are made righteous through the righteouſneſſe of Chriſt imputed, ſo exerciſe your ſelves in the waies of righteouſneſſe, as ever you expect true joyes. I have ſhew'd you before what this righteous man is, As one that is cloathed in the righteouſneſſe of God through faith in Chriſt Jeſus; ſo one that receives this righteouſneſſe into his head, he knows it; into his heart, he loves it; and into his life, he works it. 1 Joh. 3. 7. *He that doth righteouſneſſe, is righteous.* In a word, he is a man of an honeſt and an upright heart. So you have him in this verſe,

the

the latter part explains the former; *Rejoyce ye righteous, and ſhout for joy all ye that are upright in heart.* This is the man that hath ſolid and true joy. And the more we exerciſe our ſelves in this way, the greater is our rejoycing. Oh what a ſweet encouragement! So let it ſtir us up to exerciſe our ſelves in the waies of righteouſneſſe, righteouſneſſe toward God, righteouſneſſe toward men. It is that of the Apoſtle, Act. 24. 16. *Herein do I exerciſe my ſelf to have alwaies a conſcience void of offence toward God and toward men.*

1. In the way of righteouſneſſe toward God, that is, in the way of his Commandements. The way of Gods Commandements that is a right way, and it is a heart-rejoycing way. Pſal. 19. 8. *The ſtatutes of the Lord are right, rejoycing the heart.* Do ye not finde it by experience? I appeal to your own conſciences. When ye have

have ſpent the day in Gods ſervice, and ſit down at night, and review the works that ye have done, doth it not afford a more ſolid and ſweet contentment to your ſouls, then if you had ſurfeited your ſelves in the vain empty pleaſures of the world? Rom. 6. 19. *As therefore ye have yeelded your members ſervants to uncleanneſs and to iniquity, ſo now yeeld your members ſervants to righteouſneſſe unto holineſſe.* The Apoſtle preſſes it with arguments *pro* and *con*, verſ. 21. *What fruit had ye then in thoſe things whereof ye are now aſhamed? for the end of thoſe things is death. But now being made free from ſin, ye have your fruit unto holineſſe, and the end thereof everlaſting life.* It will be your eternal joy.

2. In the way of righteouſneſſe toward men. Nor can you indeed be righteous before God, except ye make conſcience of your waies with men.

men. Becauſe God requires both. Pſ. 15. 1. *Lord, who ſhal dwel in thy tabernacle? who ſhall reſt in thy holy hill? even he that leadeth an uncorrupt life, and doth the thing wch is right, and ſpeaketh the truth from his heart: he that hath uſed no deceit with his tongue, nor done evil to his neighbour.* That juſt and faithful ſervant, it is he that ſhall enter into the joy of his Lord. Oh then do no wrong to any man, neither by word nor deed. Though you have it in your power, and might be gainers by it, yet what you get by fraud, will it not be your ſorrow in the end? So will it breed a worm in your conſciences, that ever gnawing, never dying worm: yea a moth in your eſtates, and a curſe upon your poſterity. Pſal. 37. 35. *I have ſeen the wicked in great proſperity, and ſpreading himſelf like a green bay-tree: yet he paſſed away, and lo he was not, yea I ſought him, but he could not be found.* But

*mark*

*mark the righteous man, and behold the upright, for the end of that man is peace.* Oh what a joyful end! Nay in the way, when troubles come upon us, what a breſt-plate is righteouſneſſe to ward off the blow? But think with your ſelves what a rejoycing it was to *Samuel*, when the people had caſt off his government, that yet he could challenge them; 1 Sam. 12.3. *Behold, I am here, witneſſe againſt me before the Lord, and before his Anointed, whoſe oxe have I taken, or whoſe aſſe have I taken, or whom have I defrauded?* This is our encouragement, and ſo we ſhall finde it in the day of trouble, at leaſt when we lie upon our death-beds, the rejoycing of our ſouls. Learn we therefore, not only not to wrong, but to give every man his due, even honour to whom honour is due: nay to the very meaneſt: nor only in a way of equity, but in a way of charity: for this alſo

is a part of the righteouſneſſe of Saints. So *Daniel* gives the counſel to *Nebuchadnezzar*, Dan. 4. 27. *Break off thy ſins by righteouſneſſe, and thine iniquities by ſhewing mercy to the poor.* The more we lay out our ſelves in the righteouſneſſe of charity, the more ſhall be our joy at that great day. Pſal. 112. 9. *He hath diſperſed abroad, he hath given to the poor: his righteouſneſſe endureth for ever, his horn ſhall be exalted with honour.* For we muſt know that our works they follow us: not what we have gotten, but what we have given. *I was hungry, and ye gave me meat, Come ye bleſſed.* And ſo will God judge us according to our works. According to the meaſure of this righteouſneſſe, ſo ſhall be our meaſure and degree of joy. Thus to awaken us to the waies of righteouſneſſe, both before God and man. But,

3. What-

3. Whatſoever we do, to do it with an honeſt and an upright heart. This is that which gives us pure and unmixed joy, when we do it in the integrity and uprightneſſe of our ſouls. Many are diſcouraged in the waies of righteouſneſſe, becauſe they finde not thoſe joyes in them they expected. It is becauſe they act not with that uprightneſſe as the righteous doth. Perhaps there is too much of ſelf-pleaſing and vain-glory in it. *So the hypocrites give almes to be ſeen of men: verily I ſay unto you they have their reward.* But do it as you ought to do it, and ye ſhall finde the incouragement, and joy in it. And,

1. Do it as in the ſight of God, ſetting him ſtill before your eyes as ſpectator, witneſſe, and the judge of all your actions. Gen. 17. 1. *I am God all-ſufficient, walk before me, and be upright.* So to walk before God,

as alwaies in his ſight, this is to be upright in the eyes of God. Thus *Abraham* walked before God, that is, he walked uprightly. And thus *Jotham* prepared his way before the Lord, that is, in the ſincerity and uprightneſſe of his ſoul he ſet himſelf to ſeek the Lord. Thus *Paul*, 2 Cor. 2. 17. *We are not as many which corrupt the word of God, but as of ſincerity, but as of God, in the ſight of God ſpeak we in Chriſt Jeſus.* Whilſt we corrupt our waies in darkneſſe, we darken and corrupt our joyes: but when we act openly as alwaies in Gods eyes, then we have our rejoycings before God.

2 Do it with the whole heart. Pſ. 119. 7. *I will praiſe thee with uprightneſſe of heart, when I ſhall have learn'd thy righteous judgements.* And then verſ. 10. *With my whole heart have I ſought thee.* So to ſeek God with an upright heart, is to ſeek God with

with the whole heart. Thus *Samuel* exhorts the people, *to fear the Lord, and to serve him in truth, and with all their heart.* He that serves God in the truth of his heart, will serve him with all his heart. So *Josiah*, and *the people made a covenant before the Lord, to walk after the Lord, with all their heart, and with all their soul.* And *David*'s Worthies are commended, that they were not of a double heart, *a heart and a heart*, where there is a divided heart, there can be no settled joy. *A double minded man is unstable in all his waies: as a wave of the sea, driven to and fro, and tossed.* Whilest as those *Samaritans* that feared the Lord, and served their own Gods, so our hearts are divided, and our joy to seek. Psal. 12. 2. *They spake vanity, every one with his neighbour, with flattering lips, and with a double heart do they speak.* A double heart speaks vanity, and so

his rejoycings are but vanity. It is an entire heart that gives us an entire joy.

3. Do it with a pure heart, a heart cleanſed from the filth of ſin. I do not expect that ye ſhould be without ſin, whileſt you carry fleſh about you. For who can ſay, *I have cleanſed my heart, I am pure from my ſin?* But keep your hearts from the love of ſin. 1 Tim. 1. 5. *The end of the commandement is charity out of a pure heart, and of a good conſcience.* Where there is a good conſcience, an honeſt and an upright heart, there is a pure heart. O do not deceive your ſelves with the love of any filthy luſt; but pluck out that right eye, your darling and beloved ſin. Though it be but one, and as *Lot* concerning *Zoar*, *Is it not a little one?* That little ſin, as a thief in the cheſt, will rob you of your comforts. If the fountain be defiled, muſt not the ſtreams be muddy? and your

your rejoycings like the troubled waters, ſo they loſe their clearneſſe. But Mat. 5. 8. *Bleſſed are the pure in heart, for they ſhall ſee God.* It is the pure heart that intitles to theſe pure joyes.

4. Do it in truth and in ſincerity. Heb. 10. 22. *Let us draw more with a pure heart.* An upright heart that is a true heart, and a true heart is a ſincere heart, without fraud and without guile. *Sincera, quaſi ſine cera.* As honey without wax: or as bread without leaven: ſo without that leaven of the Phariſees, which is hypocriſie. Thus *Hezekiah* wrought that which was good, and right, and true before the Lord his God. To walk uprightly, is to walk truly. So *David* walked before God in truth, in righteouſneſſe, and uprightneſſe of heart. And it is the prayer of *Hezekiah*, *I beſeech thee, O Lord, remember how I have walked before thee in truth,*

*and with an upright heart.* There's a truth in our words, oppoſed to lying: and a truth in our works, oppoſed to hypocriſie. A ſaying in truth, and a doing in truth. But O damnable hypocriſie! The hypocrite you know, is a painted ſepulchre, fair without, but full of rottenneſſe within: ſuch is their joy, but a rotten joy: as the ſummer Pear, mellow to the eye, but rotten at the core. Job 8. 13. *The hope of the hypocrite ſhall periſh.* Nay, *Cut him aſunder, and appoint him his portion with hypocrites:* as if for them God had provided κρίμα περισσότερον, *a greater damnation.* But as before, ſo I tell you again, 2 Cor. 1. 12. *Our rejoycing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, we have had our converſation in the world.* Thus you have had the motion to perſwade you to the love of the waies of righteouſneſſe, both toward God and toward men, and

and to exerciſe your ſelves in them with an upright heart. It will be your joy. Now I come to the

2. Rejoyce. Let ſuch as are righteous, ſuch as are upright in heart, remember, that it is their duty, and God cals upon them, *Rejoyce ye righteous*. Oh be not awanting to your ſelves, but conſider that happy condition wherein God hath ſet you, maugre the malice of men or devils, and let not any take away your glory. *Rejoyce in the Lord alwaies, and again I ſay rejoyce.* Beloved, though it may ſeem eaſie, yet this is a duty of much difficulty. It is eaſier for me to preach, then either for you or me to practiſe: eſpecially in ſuch times as theſe. *A voice of wailing is heard in our ſtreets, How are we ſpoiled?* Had we no more to look upon but only the ruines of a glorious Church, to ſee our cattle engendring with divers kindes, and begetting ſuch

ſuch monſters in Religion, to ſee our ground ſown with ſeveral ſeeds, and the tares ſo choaking the good wheat, to ſee our garments mingled of linnen and woollen, and this grown ſo much into faſhion, that many follow their pernicious waies, by reaſon of whom the way of truth is evill ſpoken on. Are we priviledged beyond the Angel of the Church of *Thyatira*? Rev. 2. 20. *I have ſomewhat againſt thee, Becauſe thou ſuffereſt the woman* Jeſabel, *who calleh her ſelf a Propheteſſe, to teach, and to ſeduce my people.* And how ſad is the doom? Jer. 12. 9. *Mine heritage is unto me as a ſpeckled bird; the birds round about are againſt her. Come ye, aſſemble all the beaſts of the field, come to devour.* And now how ſhall we ſing the Lords ſong thus in a ſtrange land? But why not? were the times worſe, then, bleſſed be God, they as yet are, yet there's joy for the righteous,

teous, there is at the leaſt a rejoycing of hope. Heb. 3.6. *If ye hold faſt the confidence, and rejoycing of the hope firm unto the end.* Nay, Luk. 21. 28. *Lift up your hands, for your redemption draweth nigh.* Our Saviour in that place is ſpeaking of the worſt of times, *Mens hearts failing them for fear, and for looking after the things which are coming upon the earth: and then lift up your heads,* ſaith he, *then is the time of the Saints greateſt hopes.* So is the night the darkeſt at the approach of day: and Saints joy the greateſt in that darkeſt night. But perhaps there is yet ſomething elſe that troubles you. Beloved, as *Joab* removed the dead body of *Amaſa*, ſo would I take all lets out of your way, that nothing might hinder your rejoycing. *David*'s complaint is ſad, Pſal. 38. 3. *There is no ſoundneſſe in my fleſh, becauſe of thine anger: neither is there any reſt in my bones by*

*reaſon*

*reaſon of my ſin.* This indeed is the ſad ingredient that imbitters all. But ſo let me adviſe you to weep ſtill, and then rejoyce that ye can thus weep. If it hinder your rejoycing, I muſt tell you that it is a ſin. Though it may ſeem ſtrange, yet it is a truth. A man may ſin in ſorrowing for ſin. I ſuppoſe but few are guilty in this kinde. Yet it is a fault, when we think of ſin ſo much, and mourn ſo unmeaſurably, that it unfits us for thoſe other duties God requires at our hands, when it cools our devotion, that we cannot pray, or infeebles our faith that we cannot believe; when it carries us from God, and deprives us of that hope which is laid up for us in Chriſt Jeſus: In a word, when it takes us from this duty, Rejoyce evermore. *Why art thou then caſt down, O my ſoul, and why art thou thus diſquieted within me? I will yet truſt in God, who is the*

*health*

*health of my countenance, and my God.* So now I ſhall call upon you, as upon my ſelf, *Rejoyce ye righteous.* And the rather I call upon you,

1. In reſpect unto your ſelves, that ye may have the comfort of thoſe bleſſings God hath beſtowed upon you beyond other men. As ye heard before whileſt ye look above, *God is your Father*; whileſt below, *God ſhall tread down Satan under your feet ſhortly*: whileſt without, *all's yours*; whileſt within, *the Kingdom of heaven's there*: whileſt upon the left hand, *all things work together for your good*: whileſt upon the right, *you have God in your enjoyments*: whilſt behind you, *the winter is paſt*; whileſt before you, *an eternity*. Oh joyful eternity! But till you rejoyce in theſe things, you do but live beſides your wealth, as that covetous worldling, Eccleſ. 6. 2. *A man to whom God hath given riches, wealth, and honours, ſo that he wanteth nothing that his ſoul deſires: yet God gives*

*gives him not power to eat thereof, but a ſtranger eateth it.* Beſides you diſable your ſelves for the performance of thoſe duties God requires of you under ſuch enjoyments, at leaſt you perform them not with that cheerfulneſſe and alacrity, as ye ought: whileſt your affections flag, ye loſe the grace of your performances. They come from you but as water forced againſt the hill, becauſe ye have no pleaſure in them. Whereas thoſe that rejoyce in God, they run the waies of his commandements, and therein is their delight. That therefore you may have the comfort of his mercy toward you, and the honour of a cheerfull ſervice, it concerns you to attend this duty. *Rejoyce ye righteous.*

2. In regard of others, to encourage them in the waies of righteouſneſſe. Numb. 13. we read, *The ſpies which were ſent into the land of* Canaan,

Canaan, *they brought an evil report upon the land, insomuch that the people began to think of making themselves captains, to return again into the land of* Egypt: so whilest we are of that heavy, heartlesse and uncomfortable disposition, we bring an evill report upon Religion, as if it were but some sullen fit, or melancholick humour, and no joy to be taken in it. Thus we discourage those that were entring in. Besides we encourage enemies. Psal. 13. 2. *How long shall I be so vexed in heart? How long shall the enemy triumph over me?* then they triumph over us, when they see us vexed at the heart. *Aha, so would we have it*: and this hardens them in their wickednesse. But when they see our undanted spirits, and that we go on with cheerfulnesse and courage, this is a trouble to them. So lest you discourage friends and encourage enemies, *Rejoyce ye righteous.*

Lastly,

Laſtly, In regard of God, that he may have the praiſes due unto his name. Pſal. 33. 1. *Rejoyce in the Lord, ye righteous, for praiſe is comly for the upright.* This is added as the reaſon why we muſt rejoyce, becauſe praiſe is comely; implying indeed that we cannot be thankful to him, except we rejoyce in him. Whileſt we are ſad and melancholick, it appears that either we take no notice of his mercies, or that we do but lightly eſteem of them: but when we rejoyce in them, this argues, that we highly prize them, and the more we rejoyce, the more thankfull for them. Oh take heed of that baſe ſin, the ſin of ingratitude, an odious and provoking ſin. It not only robs God of his glory, but our ſelves. The more thankful we are to God, the more bountiful is God to us. *Aſcenſus gratiarum eſt deſcenſus gratiæ.* As vapours drawn out of

of the earth, return in ſhowres to the earth: ſo our thanks aſcending up to heaven, God ſhowres down upon us more abundant mercies. *Becauſe thou haſt been faithful in a little, be thou ruler over much.* But then on the contrary, Deut. 28. 47. *Becauſe thou ſervedſt not the Lord thy God with joyfulneſſe, and with gladneſſe of heart, for the abundance of all things: therefore ſhalt thou ſerve thine enemies, which the Lord ſhall ſend againſt thee, in hunger, and in thirſt, and in nakedneſſe, and in the want of all things.* Thus whileſt we look upon God, whether we eye his favour or his frown, it concerns us to be joyfull that we may be thankfull. Nay whileſt we look upon that ſacred Trinity, that we may give him his due praiſes, ſo might we double and treble our rejoycings. *Be glad in the Lord, and rejoyce ye righteous, and ſhout for joy all ye that are upright in*

*heart.* Thus to God the Father, in whom we rejoyce; to God the Son, by whom we are made righteous; and to God the Holy Ghoſt, through whom we are upright in heart; To the three Perſons and one God be the glory of our joy for ever and ever, *Amen.*

*The*

# *The Reſolution of a Caſe of Separation.*

MADAM,

YOur Ladiſhips Caſe (if I rightly underſtand you) is this; Whether a woman ſeparating from her Husband for want of maintenance, and the Court adjudging her an allowance, he be not bound in conſcience to confirm it, in caſe ſhe be willing to live with him; and if he will not, whether ſhe may not lawfully conti-

nue in a ſeparation from him.

Though the leaſt amongſt the thouſands in *Iſrael*, yet providence having made me Overſeer in the flock where this Caſe is concerned, I humbly crave leave to caſt in my mite.

1. It cannot be denied, but that the Husband is bound in conſcience to allow his Wife an honourable maintenance beſeeming his Eſtate and quality: for (they twain being one fleſh) otherwiſe he ſhould be one of *Solomon*'s fools, who lives beſide his wealth. Eccleſ. 6. 2.

2. Where the Court hath determined what that maintenance ſhall be, he ought to ſubmit

mit unto their judgements; for the Judgement is not theirs, but Gods.

3. If he diſobey, he ſins againſt God: for the Powers that be are ordained of God.

4. Yet he is not bound further then the Decree enjoyns: if that expire upon her return unto her Husband, it is ſuppoſed that then ſhe ſhould acquieſce again in her Husbands love.

5. Nor is it convenient that ſhe ſhould have aſſurance in caſe of diſlike the ſecond time, becauſe that would be as a ſnare upon her, upon the leaſt diſcontent to be gone again, con-

ſidering natures frailty, and the deceitfulneſſe of the heart; And did ſhe ſeriouſly conſider this, ſhe would not deſire it.

6. However, I conceive at preſent, matter of maintenance is no ſufficient ground for a ſeparation, except in caſe of extreme neceſsity; here indeed there is no Law; for if ſhe hath not whereupon to live at all, ſhe cannot live with her Husband: Examine therefore whether the maintenance diſputed be of abſolute neceſſity to a being, or only of conveniency to welbeing: If the latter only, though I will not take upon me peremptorily to determine, yet I con-

conceive far greater inconveniencies in a ſeparation, then in co-habitation. I ſhall humbly propound my reaſons, and ſubmit them to better judgement.

1. From that of God in Paradiſe. Gen. 2. 24 *Therefore ſhall a man leave father and mother and cleave to his wife.* Examine 1. Whether the Woman muſt not cleave to her Husband, as well as the Man unto his Wife. 2. If they muſt forſake father rather then not hold together, whether not the fathers houſe thoſe honours and punctilio's: if the greater, why not then the leſſe? In a word, *what God hath joyned together, let no man put aſun-*

*der*, and if no man, how that which is lesse then man?

2. From that of our Saviour in his excellent Sermon on the Mount, Mat. 5. 32. *But I say unto you, Whosoever shall put away his wife saving in the cause of fornication, causeth her to commit adultery*. Examine here, 1. Whether a Woman may separate her self, seeing the Man cannot. 2. Whether any may do it except for fornication, and then where is *maintenance*? 3. If a Woman should forsake her Husband, and he commit folly with another, whether she be not guilty of that sin? 4. Whether she do not contract a guilt, though

though he do it not, whileſt ſhe thus laies him open to temptation. And here is more then the greateſt of inconveniencies, be it that of *Solomon* his continuall dropping.

3. From that of the Apoſtle, 1 Cor. 7. 3, 4, 5. *Let the husband render unto the wife due benevolence, and likewiſe the wife unto her husband: for the wife hath not power of her own body, but the husband; and likewiſe the husband hath not power of his body, but the wife. Defraud you not one the other, except it be with* conſent *for a time, that ye may give your ſelves to faſting and prayer, and come together again, that Sa-*

*tan*

*can tempt you not for your incontinency.* Examine from the words in order, 1. Whether it be lawfull for the Wife to withhold due benevolence whilst she complains of churlishnesse. 2. Whether the Wife hath power of her own body, whilest *she disputes for maintenance.* 3. Whether it be not a defrauding of her husband, whilest she continues in a separation without his *consent?* 4. Whether with consent it be lawfull to separate, save only for a time? 5. Whether for a time, save only for this end, that they may give themselves to fasting and prayers? 6. Though they do it to this end, yet whilest they

they continue in a ſeparation, whether do they not expoſe themſelves to Satan to tempt them to incontinency?

Madam, The fame of your perfections makes me very bold, you are able to apprehend much in a little, and to correct that which is amiſſe; you know this is written with a running pen. I have but even now received the Caſe from you. Beware of thoſe who ſtrengthen you in the way which is in it ſelf (to ſay the leaſt of it that can be) but of bad report: and aſſure your ſelf, that as much is ſpoken to Sir *N.* as becomes a faithfull ſteward. I am ſure that

paſſage

passage in our ancient Liturgie is not disagreeing with Canonical Scripture, *Cursed is he that parts between Man and Wife*; *and let all the people say Amen.* Confident of your acceptance, because though weak, yet from an upright heart, I rest

Madam,

*Septemb.* 3. 1654.

Your Ladiships most Humble Servant,

*William Moore.*

*FINIS.*

These Books following, and ſeverall others, are to be ſold by *Henry Everſden*, at the Grayhound in *Pauls* Church-yard.

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FINIS.